THE

Rule and *Exercises*

OF

Holy Dying.

In which are described

The MEANS and INSTRUMENTS of preparing our selves and others respectively for a blessed Death; and the Remedies against the Evils and Temptations proper to the state of Sickness:

Together with

Prayers and Acts of Vertue to be used by Sick and Dying persons, or by others standing in their attendance.

To which are added

Rules for the Visitation of the Sick, and Offices proper for that Ministery.

The Thirteenth Edition.

Τὸ μὲν τελευτῆσαι ἡ πεπρωμένη κατέκεινε·
Τὸ δὲ καλῶς ἀποθανεῖν, ἴδιον τῆς σπουδαίας ἡ φύσις ἀπένειμε.
Isoc. *ad* Demonic.

LONDON,
Printed by *Miles Fleſher*, for *Richard Royſton*, Bookſeller to His moſt Sacred Majeſty, 1682.

TO

The Right Honourable

AND

NOBLEST LORD,

RICHARD,

EARL of *CARBERY*, &c.

My Lord,

I *Am treating your Lordſhip as a Roman Gentleman did Saint* Auguſtin *and his Mother; I ſhall entertain you in a Charnel-houſe, and carry your Meditations a while into the Chambers of Death, where you ſhall find the rooms dreſſed up with melancholick arts, and fit to converſe with your moſt retired thoughts, which begin with a ſigh, and proceed in deep conſideration, and end in a holy reſolution. The ſight that S.* Auguſtin *moſt noted in that houſe of ſorrow was the body of* Cæſar *cloathed with all the diſhonours of corruption that you can ſuppoſe in a ſix-months burial. But I know that, without pointing, your firſt thoughts will remember the change of a greater beauty, which is now dreſſing for the brighteſt immortality, and from her bed of darkneſs calls to you to dreſs your Soul for that change which ſhall mingle your bones with that beloved duſt, and carry your Soul to the ſame Quire,*

where you may both ſit and ſing for ever. My Lord, it is your dear Ladie's Anniverſary, *and ſhe deſerved the* biggeſt honour, *and the* longeſt memory, *and the* faireſt monument, *and the moſt* ſolemn mourning: *and in order to it, give me leave (My Lord) to cover her Hearſe with theſe following ſheets. This Book was intended firſt to miniſter to her Piety; and ſhe deſired all good people ſhould partake of the advantages which are here recorded: ſhe knew how to live rarely well, and ſhe deſired to know how to die; and God taught her by an experiment. But ſince her work is done, and God ſupplied her with proviſions of his own, before I could miniſter to her, and perfect what ſhe deſired, it is neceſſary to preſent to your Lordſhip thoſe bundles of Cypreſs which were intended to dreſs her Cloſet, but come now to dreſs her Hearſe. My Lord, both your Lordſhip and my ſelf have lately ſeen and felt ſuch ſorrows of Death, and ſuch ſad departure of deareſt friends, that it is more than high time we ſhould think our ſelves nearly concerned in the accidents. Death hath come ſo near to you as to fetch a portion from your very heart; and now you cannot chuſe but dig your own grave, and place your coffin in your eye, when the Angel hath dreſſed your ſcene of ſorrow and meditation with ſo particular and ſo near an object: and therefore, as it is my duty, I am come to miniſter to your pious thoughts, and to direct your ſorrows, that they may turn into vertues and advantages.*

And ſince I know your Lordſhip to be ſo conſtant and regular in your Devotions, and ſo tender in the matter of Juſtice, ſo ready in the expreſſions of Charity, and ſo apprehenſive of Religion, and that you are a perſon whoſe work of Grace is apt, and muſt every day grow toward thoſe degrees, where when you arrive you ſhall triumph over imperfection, and chuſe nothing but what may pleaſe God; I could not by any compendium conduct and aſſiſt your pious purpoſes ſo well, as by that which is the great argument and the great inſtrument of Holy Living, the Conſideration and Exerciſes of Death.

My Lord, it is a great art to die well, and to be learn'd by

men

men in health, by them that can diſcourſe and conſider, by thoſe whoſe underſtanding and acts of reaſon are not abated with fear or pains: and as the greateſt part of Death is paſſed by the preceding years of our Life, ſo alſo in thoſe years are the greateſt preparations to it; and he that prepares not for Death before his laſt ſickneſs, is like him that begins to ſtudy Philoſophy when he is going to diſpute publickly in the Faculty. All that a ſick and dying man can doe is but to exerciſe thoſe vertues which he before acquired, and to perfect that repentance which was begun more early. And of this (My Lord) my Book, I think, is a good teſtimony; not onely becauſe it repreſents the vanity of a late and ſick bed repentance, but becauſe it contains in it ſo many precepts and meditations, ſo many propoſitions and various duties, ſuch forms of exerciſe, and the degrees and difficulties of ſo many Graces which are neceſſary preparatives to a holy Death, that the very learning the duties requires ſtudy and skill, time and underſtanding in the ways of godlineſs: and it were very vain to ſay ſo much is neceſſary, and not to ſuppoſe more time to learn them, more skill to practiſe them, more opportunities to deſire them, more abilities both of body and mind than can be ſuppoſed in a ſick, amazed, timorous, and weak perſon; whoſe natural acts are diſabled, whoſe ſenſes are weak, whoſe diſcerning faculties are leſſened, whoſe principles are made intricate and intangled, upon whoſe eye ſits a cloud, and the heart is broken with ſickneſs, and the liver pierced through with ſorrows, and the ſtrokes of Death. And therefore (My Lord) it is intended by the neceſſity of affairs, that the precepts of dying well *be part of the ſtudies of them that live in health, and the days of diſcourſe and underſtanding, which in this caſe hath another degree of neceſſity ſuperadded; becauſe in other notices, an imperfect ſtudy may be ſupplied by a frequent exerciſe and a renewed experience; here if we practiſe imperfectly once, we ſhall never recover the errour: for we die but once; and therefore it will be neceſſary that our skill be more exact, ſince it is not to be*

mended by trial, but the actions muſt be for ever left imperfect, unleſs the habit be contracted with ſtudy and contemplation before-hand.

And indeed I were vain, if I ſhould intend this Book to be read and ſtudied by dying perſons: And they were vainer that ſhould need to be inſtructed in thoſe graces which they are then to exerciſe and to finiſh. For a ſick-bed is onely a ſchool of ſevere exerciſe, in which the ſpirit of a man is tried, and his graces are rehearſed: and the aſſiſtances which I have in the following pages given to thoſe vertues which are proper to the ſtate of Sickneſs, are ſuch as ſuppoſe a man in the ſtate of grace; or they confirm a good man, or they ſupport the weak, or add degrees, or miniſter comfort, or prevent an evil, or cure the little miſchiefs which are incident to tempted perſons in their weakneſs. That is the ſum of the preſent deſign as it relates to Dying perſons. And therefore I have not inſerted any advices proper to Old age, but ſuch as are common to it and the ſtate of ſickneſs. For I ſuppoſe very old age *to be* a longer ſickneſs; *it is labour and ſorrow when it goes beyond the common period of nature: but if it be on this ſide that period, and be healthfull; in the ſame degree it is ſo, I reckon it in the accounts of life; and therefore it can have no diſtinct conſideration. But I do not think it is a ſtation of advantage to begin the change of an evil life in: it is a middle ſtate between* life *and* death-bed: *and therefore although it hath more of hopes than* this, *and leſs than* that; *yet as it partakes of either ſtate, ſo it is to be regulated by the advices of that ſtate, and judged by its ſentences.*

Onely this: I deſire that all old perſons would ſadly conſider, that their advantages in that ſtate are very few, but their inconveniences are not few; their bodies are without ſtrength, their prejudices long and mighty, their vices (if they have lived wicked) are habitual, the occaſions of the vertues not many, the poſſibilities of ſome (in the matter of which they ſtand very guilty) are paſt, and ſhall never return again,

(*ſuch*

*(ſuch are, chaſtity, and many parts of ſelf-denial;) that they have ſome temptations proper to their age, as peeviſhneſs and pride, covetouſneſs and talking, wilfulneſs and unwillingneſs to † learn; and they think they are protected by age from learning a new, or repenting the old, and do not * leave, but change their vices: And after all this, either the day of their repentance is paſt, as we ſee it true in very many; or it is expiring and toward the Sun-ſet, as it is in all: and therefore although in theſe to recover is very poſſible, yet we may alſo remember that, in the matter of vertue and repentance* poſſibility *is a great way off from performance; and how few do repent, of whom it is onely* poſſible *that they may? and that many things more are required to reduce their* poſſibility *to act; a great grace, an aſſiduous miniſtery, an effective calling, mighty aſſiſtances, excellent counſel, great induſtry, a watchfull diligence, a well-diſpoſed mind, paſſionate deſires, deep apprehenſions of danger, quick perceptions of duty, and time, and God's good bleſſing, and effectual impreſſion and ſeconding all this, that* to will and to doe *may by him be wrought to great purpoſes, and with great ſpeed.*

† Vel quia nil rectum niſi quod placuit ſibi ducunt:
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fateri.

* Tenellis adhuc infantiæ ſuæ perſuaſionibus in ſenectute pueraſcunt. *Mamertus.*

And therefore it will not be amiſs, but it is hugely neceſſary, that theſe perſons who have loſt their time and their bleſſed opportunities ſhould have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be adviſed prudently, and ſtudy the intereſt of their ſouls carefully with diligence, and with fear; and their old age, which in effect is nothing but a continual death-bed, dreſſed with ſome more order and advantages, may be a ſtate of hope and labour, and acceptance, through the infinite mercies of God in Jeſus Chriſt.

But concerning ſinners really under the arreſt of death, God hath made no death-bed covenant, the Scripture hath recorded

recorded no promiſes, given no inſtructions, and therefore I had none to give, but onely the ſame which are to be given to all men that are alive, becauſe they are ſo, and becauſe it is uncertain when they ſhall be otherwiſe. But then this advice I alſo am to inſert, That they are the ſmalleſt number of Chriſtian men, who can be divided by the characters of a certain holineſs, *or* an open villany: *and between theſe there are many degrees of latitude, and moſt are of a middle ſort, concerning which we are tied to make the judgments of charity, and poſſibly God may doe too. But however, all they are ſuch to whom the* Rules of Holy Dying *are uſefull and applicable, and therefore no ſeparation is to be made in this world. But where the caſe* is not evident, *men are to be permitted to the unerring judgment of God; where* it is evident, *we can* rejoyce *or* mourn *for them that die.*

In the Church of Rome *they reckon otherwiſe concerning Sick and Dying Chriſtians than I have done. For they make profeſſion, that from death to life, from ſin to grace, a man may very certainly be changed, though the operation begin not before his laſt hour: and* half this *they doe upon his death-bed, and the* other half *when he is in his grave: and they take away* the eternal puniſhment *in an inſtant, by a ſchool-diſtinction or the hand of the Prieſt; and* the temporal puniſhment *ſhall ſtick longer, even then when the man is no more* meaſured with time, *having nothing to do with any thing* of *or* under the Sun; *but that they pretend to take away too when the man is dead; and, God knows, the poor man for all this pays them both in hell. The diſtinction of* temporal *and* eternal *is a juſt meaſure of pain, when it refers to* this life *and* another: *but to dream of a puniſhment* temporal *when all his* time is done, *and to think of repentance when the time of grace is paſt, are great errours, the one in Philoſophy, and both in Divinity, and are a huge folly in their pretence, and infinite danger if they are believed; being a certain deſtruction of the neceſſity of holy living, when men dare truſt them, and live at the rate of ſuch doctrines, The*

ſecret

ſecret of theſe is ſoon diſcovered: for by ſuch means though a holy life be not *neceſſary, yet* a Prieſt is; *as if God did not appoint the Prieſt to miniſter to holy living, but to excuſe it; ſo making* the holy calling *not onely to live upon the ſins of the people, but upon their ruine, and the advantages of their function to ſpring from their eternal dangers. It is an evil craft to ſerve a temporal end upon the Death of Souls, that is an intereſt not to be handled but with nobleneſs and ingenuity, fear and caution, diligence and prudence, with great skill and great honeſty, with reverence, and trembling, and ſeverity: a ſoul is worth all that, and the need we have requires all that: and therefore thoſe doctrines that go leſs than all this are not friendly, becauſe they are not ſafe.*

I know no other difference in the viſitation and treating of ſick perſons, than what depends upon the article of late Repentance: for all Churches agree in the ſame eſſential propoſitions, and aſſiſt the ſick by the ſame internal miniſteries. As for external, *I mean* Unction, *uſed in the Church of* Rome, *ſince it is uſed when the man is above half dead, when he can exerciſe no act of underſtanding, it muſt needs be nothing: for no rational man can think that any Ceremony can make a ſpiritual change, without a ſpiritual act of him that is to be changed; nor work by way of nature, or by charm, but morally, and after the manner of reaſonable creatures: and therefore I do not think that miniſtery at all fit to be reckoned among the advantages of ſick perſons. The Fathers of the Council of* Trent *firſt diſputed, and after this manner at laſt agreed, that* extreme Unction was inſtituted by Chriſt. *But afterwards, being admoniſhed by one of their Theologues that the Apoſtles miniſtred Unction to infirm people before they were Prieſts, (the Prieſtly order, according to their doctrine, being collated in the inſtitution of the laſt Supper) for fear that it ſhould be thought that this Unction might be adminiſtred by him that was no Prieſt, they blotted out the word* [inſtituted] *and put in its ſtead* [inſinuated]

this

his Sacrament, and that it was publiſhed by S. James. *So it is in their* Doctrine: *and yet in their anathematiſms they curſe all them that ſhall deny it to have been* [inſtituted] by Chriſt. *I ſhall lay no more prejudice againſt it, or the weak arts of them that maintain it, but add this onely, that there being but two places of Scripture pretended for this ceremony, ſome chief men of their own ſide have proclaimed theſe two invalid as to the inſtitution of it: for* Suarez *ſays that the Unction uſed by the Apoſtles in S* Mark. 6. 13. *is not the ſame with what is uſed in the Church of* Rome; *and that it cannot be plainly gathered from the Epiſtle of Saint* James, Cajetan *affirms, and that it did belong to the miraculous gift of healing, not to a Sacrament. The ſick man's exerciſe of grace formerly acquired, his perfecting repentance begun in the days of health, the prayers and counſels of the holy man that miniſters, the giving the holy Sacrament, the miniſtery and aſſiſtance of Angels, and the mercies of God, the peace of conſcience, and the peace of the Church, are all the aſſiſtances and preparatives that can help to dreſs his lamp. But if a man ſhall go to buy oil when the Bridegroom comes, if his lamp be not firſt furniſh'd and then trimmed,* that *in this life,* this *upon his death-bed, his ſtation ſhall be without-doors, his portion with unbelievers, and the Unction of the dying man ſhall no more ſtrengthen his ſoul than it cures his body, and the prayers for him after his death ſhall be of the ſame force as if they ſhould pray that he ſhould return to life again the next day, and live as long as* Lazarus *in his return. But I conſider, that it is not well that men ſhould pretend any thing will do a man good when he dies; and yet the ſame miniſteries and ten times more aſſiſtances are found for forty or fifty years together to be ineffectual. Can extreme Unction at laſt cure what the holy Sacrament of the Euchariſt all his life-time could not doe? Can prayers for a dead man do him more good than when he was alive? If* all his days *the man belonged to death and the dominion of ſin, and from thence could not be recovered by Sermons, and counſels,*

and

and perpetual precepts, and frequent Sacraments, by confeſſions and abſolutions, by prayers and advocations, by external miniſteries and internal acts; it is but too certain that his lamp cannot then be furniſhed: his extreme Unction is onely then of uſe when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the Bridegroom.

Neither can any ſupply be made in this caſe by their practice of praying for the dead: though they pretend for this the faireſt precedents of the Church and of the whole world. The Heathens they ſay did it, and the Jews did it, and the Chriſtians did it: ſome were baptized for the dead *in the days of the Apoſtles, and very many were* communicated for the dead *for ſo many ages after. 'Tis true, they were ſo, and did ſo: the Heathens* † *prayed* for an eaſie grave, and a perpetual ſpring, that Saffron would riſe *from their beds of graſs. The Jews prayed that the Souls of their dead might be in the garden of Eden, that they might have their part in Paradiſe, and in the world to come; and that they might hear the peace of the fathers of their generation, ſleeping in* Hebron. *And the Chriſtians prayed for a* joyfull reſurrection, *for* mercy at the day of judgment, *for haſtening* of the coming of Chriſt, and the kingdom of God; *and they named all ſorts of perſons in their prayers, all I mean but wicked perſons, all but them that liv'd evil lives; they named Apoſtles, Saints and Martyrs. And all this is ſo nothing to their purpoſe, or ſo much againſt it, that the prayers for the dead uſed in the Church of* Rome *are moſt plainly condemned, becauſe they are againſt the doctrine and practices of all the world, in other forms, to other purpoſes, relying upon diſtinct doctrines, untill new opinions began to ariſe about S.* Auguſtine's *time, and changed the face of the propoſition.* Concerning prayer for

Tertul. de Monog. S. Cyprian. lib. 1. ep. 9. S. Athan. q. 33. S. Cyril. myſt. cat. 5. Epiphan. Hæreſ. 75. Aug. de Hæreſ. ca. 33. Concil. Carth. 3. c. 29.

† Dii majorum umbris tenuem & ſine pondere terram,
Spirante que crocos, & in urna perpetuum Ver.

Juven. Sat. 7.

for the Dead, the Church hath received no commandment from the Lord: *and therefore concerning it we can have no rules nor proportions, but from thoſe imperfect revelations of the ſtate of departed Souls, and the meaſures of Charity, which can relate onely to the imperfection of their preſent condition, and the terrours of the day of Judgment: but to think that any Suppletory to an evil life can be taken from ſuch devotions after the ſinners are dead, may incourage a bad man to ſin, but cannot relieve him when he hath.*

But of all things in the world methinks men ſhould be moſt carefull not to abuſe Dying people; not onely becauſe their condition is pitiable, but becauſe they ſhall ſoon be diſcovered, and in the ſecret regions of Souls there ſhall be an evil report concerning thoſe men who have deceived them: and if we believe we ſhall go to that place where ſuch reports are made, we may fear the ſhame and the amazement of being accounted impoſtours in the preſence of Angels, and all the wiſe holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality; that we cannot help: but to deceive or to deſtroy ſo great an intereſt as is that of a Soul, or to leſſen its advantages, by giving it trifling and falſe confidences, is injurious and intolerable. And therefore it were very well if all the Churches of the world would be extremely curious concerning their offices and miniſteries of the Viſitation of the Sick: *that their Miniſters they ſend be holy and prudent; that their inſtructions be ſevere and ſafe; that their ſentences be mercifull and reaſonable; that their offices be ſufficient and devout; that their attendances be frequent and long; that their deputations be ſpecial and peculiar; that the doctrines upon which they ground their offices be true, material and holy; that their ceremonies be few, and their advices wary; that their ſeparation be full of caution, their judgments not remiſs, their remiſſions not looſe and diſſolute; and that all the whole miniſtration be made by perſons of experience and charity. For it is a ſad thing to ſee our dead go out of our hands: they live incuriouſly and die without regard;*

CHAP. I.

A general Preparation towards a holy and bleſſed Death, by way of Conſideration.

SECT. I.

Conſideration of the vanity and ſhortneſs of Man's life.

A *Man is a bubble* (ſaid the Greek Proverb) which *Lucian* repreſents with advantages and its proper circumſtances, to this purpoſe, ſaying, All the world is a Storm, and Men riſe up in their ſeveral generations like Bubbles deſcending *à Jove pluvio*, from God and the dew of Heaven, from a tear and drop of Man, from Nature and Providence: and ſome of theſe inſtantly ſink into the deluge of their firſt parent, & are hidden in a ſheet of water, having had no other buſineſs in the world, but to be born, that they might be able to die: others float up and down two or three turns, and ſuddenly diſappear, and give their place to others: and they that live longeſt upon the face of the waters are in perpetual motion, reſtleſs and uneaſie; and being cruſ with a great drop of a cloud ſink into flatneſs and a[illegible]oth; the change not being great, it being hardly poſſible it ſhould be more a nothing than it was before. So is every man: He is born in vanity and ſin; he comes into the world like morning Muſhromes, ſoon thruſting up their heads into the air, and converſing with their kindred of the ſame production, and as ſoon they turn into duſt and forgetfulneſs: ſome of them without any other intereſt in the affairs of the world, but that they made their parents a

Πομφόλυξ ὁ ἄνθρωπος.

little glad, and very ſorrowfull: others ride longer in the ſtorm; it may be untill ſeven years of vanity be expired, and then peradventure the Sun ſhines hot upon their heads, and they fall into the ſhades below, into the cover of death and darkneſs of the grave to hide them. But if the bubble ſtands the ſhock of a bigger drop, and out-lives the chances of a child, of a careleſs Nurſe, of drowning in a pail of water, of being over-laid by a ſleepy Servant, or ſuch little accidents, then the young man dances like a bubble empty and gay, and ſhines like a dove's neck, or the image of a Rainbow, which hath no ſubſtance, and whoſe very imagery and colours are phantaſtical; and ſo he dances out the gayety of his youth, and is all the while in a ſtorm, and endures, onely becauſe he is not knocked on the head by a drop of bigger rain, or cruſhed by the preſſure of a load of indigeſted meat, or quenched by the diſorder of an ill-placed humour: and to preſerve a man alive in the midſt of ſo many chances and hoſtilities is as great a miracle as to create him; to preſerve him from ruſhing into nothing, and at firſt to draw him up from nothing, were equally the iſſues of an Almighty power. And therefore the wiſe men of the world have contended who ſhall beſt fit man's condition with words ſignifying his vanity and ſhort abode. *Homer* calls a man a *leaf*, the ſmalleſt, the weakeſt piece of a ſhort-liv'd, unſteady plant. *Pindar* calls him *the dream of a ſhadow*: Another, *the dream of the ſhadow of ſmoak*. But S. *James* ſpake by a more excellent Spirit, ſaying, *Our life is but a vapour*, viz. drawn from the earth by a celeſtial influence, made of ſmoak, or the lighter parts of water toſſed with every wind, moved by the motion of a ſuperiour body, without virtue in it ſelf, lifted up on high, or left below, according as it pleaſes the Sun its Foſter-father. But it is lighter yet. It is but *appearing*; a phantaſtick vapour, an apparition, nothing real: it is not ſo much as a miſt, not the matter of a ſhowr, nor ſubſtantial enough to make a cloud; but it is like *Caſſiopeia*'s chair, or *Pelops*'s ſhoulder, or the

James 4, 14. ἀτμίς.

φαντασμα.

the circles of Heaven, φαινόμενα, for which you cannot have a word that can signifie a verrier nothing. And yet the expression is one degree more made diminutive: *A vapour*, and *phantastical*, or *a mere appearance*, and this but *for a little while* neither; the very dream, the phantasm disappears in a small time, *like the shadow that departeth*, or *like a tale that is told*, or *as a dream when one awaketh*. A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy: a man goes of, and is forgotten like the dream of a distracted person. The summ of all is this: *That thou art a man*, than whom there is not in the world any greater instance of heights and declensions, of lights and shadows, of misery and folly, of laughter and tears, of groans and death.

πρὸς ὀλίγον.

τὸ δὲ κεφάλαιον τῶν λόγων, ἄνθρωπος εἶ, οὗ μεταβολὴν θᾶττον πρὸς ὕψος, καὶ πάλιν ταπεινότητα, ζῶον οὐδὲν λαμβάνει.

And because this consideration is of great usefulness and great necessity to many purposes of wisedom and the Spirit; all the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral Sermon, and calls us to look and see how the old Sexton *Time* throws up the earth, and digs a grave, where we must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or in an intolerable eternity. Every revolution which the Sun makes about the world divides between life and death; and death possesses both those portions by the next morrow; and we are dead to all those months which we have already lived, and we shall never live them over again: and still God makes little periods of our age. First we change our world, when we come from the womb to feel the warmth of the Sun. Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world: and if our Mothers

Nihil sibi quisquam de futuro debet promittere. Id quoque quod tenetur per manus exit, & ipsam quam premimus horam casus incidit. Volvitur tempus ratâ quidem lege, sed per obscurum.

Seneca.

or our Nurſes die, or a wild boar deſtroy our vineyards, or our King be ſick, we regard it not, but during that ſtate, are as diſintereſt as if our eyes were cloſed with the clay that weeps in the bowels of the earth. At the end of ſeven years, our teeth fall and die before us, repreſenting a formal Prologue to the Tragedy; and ſtill every ſeven years it is odds but we ſhall finiſh the laſt ſcene: and when Nature, or Chance, or Vice, takes our body in pieces, weakening ſome parts and looſing others, *we taſt the grave* and the ſolemnities of our own Funerals, firſt, in thoſe parts that miniſtred to Vice, and next, in them that ſerved for Ornament; and in a ſhort time even they that ſerved for neceſſity become uſeleſs, and entangled like the wheels of a broken clock. *Baldneſs* is but a dreſſing to our funerals, the proper ornament of mourning and of a perſon entred very far into the regions and poſſeſſion of Death: And we have many more of the ſame ſignification; Gray hairs, rotten teeth, dim eyes, trembling joynts, ſhort breath, ſtiff limbs, wrinkled skin, ſhort memory, decayed appetite. Every day's neceſſity calls for a reparation of that portion which death fed on all night when we lay in his lap, and ſlept in his outer chambers. The very ſpirits of a man prey upon the daily portion of bread and fleſh, and every meal is a reſcue from one death, and lays up for another: and while we think a thought we die; and the clock ſtrikes, and reckons on our portion of Eternity: we form our words with the breath of our noſtrils, we have the leſs to live upon for every word we ſpeak.

Ut mortem citiùs venire credas,
Scito jam capitis periſſe partem.

Thus Nature calls us to meditate of death by thoſe things which are the inſtruments of acting it: and God by all the variety of his Providence makes us ſee death every-where, in all variety of circumſtances, and dreſſed up for all the fancies, and the expectation of every ſingle perſon. Nature hath given us one harveſt every year, but death hath two: and the Spring and the Autumn ſend throngs of men and women to charnel-houſes;

houſes; and all the Summer long men are recovering from their evils of the Spring, till the Dog-days come, and then the Syrian ſtar makes the Summer deadly; and the fruits of Autumn are laid up for all the year's proviſion, and the man that gathers them eats and ſurfeits, and dies and needs them not, and himſelf is laid up for Eternity; and he that eſcapes till Winter, only ſtays for another opportunity, which the diſtempers of that quarter miniſter to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides diſorders for us, and the Winter's cold turns them into ſharp diſeaſes, and the Spring brings flowers to ſtrew our herſe, and the Summer gives green turf and brambles to bind upon our Graves. Calentures and Surfeit, Cold and Agues, are the four quarters of the year, and all miniſter to Death; and you can go no whither, but you tread upon a dead man's bones.

The wild fellow in *Petronius* that eſcaped upon a broken table from the furies of a ſhipwreck, as he was ſunning himſelf upon the rocky ſhore, eſpied a man rolled upon his floating bed of waves, ballaſted with ſand in the folds of his garment, and carried by his civil enemy the ſea towards the ſhore to find a grave: and it caſt him into ſome ſad thoughts; That peradventure this man's wife in ſome part of the Continent, ſafe and warm, looks next month for the good man's return; or it may be his ſon knows nothing of the tempeſt; or his father thinks of that affectionate kiſs which ſtill is warm upon the good old man's cheek ever ſince he took a kind farewell, and he weeps with joy to think how bleſſed he ſhall be when his beloved boy returns into the circle of his Father's Arms. Theſe are the thoughts of mortals, this is the end and ſum of all their deſigns: a dark night and an ill Guide, a boiſterous Sea and a broken Cable, an hard rock and a rough wind daſh'd in pieces the fortune

Navigationes longas, &, peregratis litoribus alienis, ſeros in patriam reditus proponimus, militiam, & caſtrenſium laborum tarda manu pretia, procurationes, officiorúmque per officia proceſſus, cùm interim ad latus mors eſt; quæ quoniam nunquam cogitatur niſi aliena, ſubinde nobis ingerantur mortalitatis exempla, non diutius quàm miramur hæſura.

Seneca.

of a whole family, and they that ſhall weep loudeſt for the accident, are not yet entred into the ſtorm, and yet have ſuffered ſhipwreck. Then looking upon the carkaſs, he knew it, and found it to be the Maſter of the ſhip, who the day before caſt up the accounts of his patrimony and his trade, and named the day when he thought to be at home. See how the man ſwims who was ſo angry two days ſince; his paſſions are becalm'd with the ſtorm, his accounts caſt up, his cares at an end, his voyage done, and his gains are the ſtrange events of death; which whether they be good or evil, the men that are alive ſeldom trouble themſelves concerning the intereſt of the dead.

But Seas alone do not break our veſſel in pieces: Every-where we may be ſhipwrecked. A valiant General, when he is to reap the harveſt of his crowns and triumphs, fights unproſperouſly, or falls into a Fever with joy and wine, and changes his Laurel into Cypreſs, his triumphal chariot to an Hearſe; dying the night before he was appointed to periſh in the drunkenneſs of his feſtival joys. It was a ſad arreſt of the looſneſſes and wilder feaſts of the *French* Court, when their King [*Henry* 2.] was kill'd really by the ſportive image of a fight. And many brides have died under the hands of Paranymphs and Maidens dreſſing them for uneaſie joy, the new and undiſcerned chains of marriage, according to the ſaying of *Ben-ſirach* the wiſe Jew, "*The Bride went into her chamber, and knew not* "*what ſhould befall her there.* Some have been paying their vows, and giving thanks for a proſperous return to their own houſe, and the roof hath deſcended upon their heads, and turned their loud religion into the deeper ſilence of a grave. And how many teeming Mothers have rejoyced over their ſwelling wombs, and pleaſed themſelves in becoming the chanels of bleſſing to a family; and the Midwife hath quickly bound their heads and feet, and carried them forth to burial? Or elſe the birth-day of an Heir hath ſeen the Coffin of

Quia lex eadem manet omnes,
Gemitum dare ſorte ſub una,
Cognatáque funera nobis
Aliena in morte dolere.
Prud. Hymn. exequ. defunctor.

of the Father brought into the houſe, and the divided Mother hath been forced to travel twice, with a painfull birth, and a ſadder death.

There is no ſtate, no accident, no circumſtance of our life, but it hath been ſoured by ſome ſad inſtance of a dying friend: a friendly meeting often ends in ſome ſad miſchance, and makes an eternal parting: and when the Poet *Æſchylus* was ſitting under the walls of his houſe, an Eagle hovering over his bald head, miſtook it for a ſtone, and let fall his oyſter, hoping there to break the ſhell, but pierced the poor man's skull.

Death meets us every-where, and is procured by every inſtrument, and in all chances, and enters in at many doors; by violence and ſecret influence, by the aſpect of a ſtar and the ſtink of a miſt, by the emiſſions of a cloud and the meeting of a vapour, by the fall of a chariot and the ſtumbling at a ſtone, by a full meal or an empty ſtomach, by watching at the wine or by watching at prayers, by the Sun or the Moon, by a heat or a cold, by ſleepleſs nights or ſleeping days, by water frozen into the hardneſs and ſharpneſs of a dagger, or water thaw'd into the flouds of a river, by a hair or a raiſin, by violent motion or ſitting ſtill, by ſeverity or diſſolution, by God's mercy or God's anger, by every thing in providence and every thing in manners, by every thing in nature and every thing in chance. *Eripitur perſona, manet res:* we take pains to heap up things uſefull to our life, and get our death in the purchaſe; and the perſon is ſnatched away, and the goods remain. And all this is the law and conſtitution of nature, it is a puniſhment to our ſins, the unalterable event of providence, and the decree of Heaven. The chains that confine us to this condition are ſtrong as deſtiny, and immutable as the eternal laws of God.

Aut ubi mors non eſt, ſi jugulatis aquæ. *Martial.*

——— Currit mortalibus ævum.
Nec naſci bis poſſe datur: fugit hora rapitque
Tartareus torrens, ac ſecum ferre ſub umbras,
Si qua animo placuere, negat.
Sil. Ital. l. 15.

I have converſed with ſome men who rejoyced in the death or calamity of others, and accounted it

as a judgment upon them for being on the other side and against them in the contention; but within the revolution of a few months the same man met with a more uneasie and unhandsome death: which when I saw, I wept, and was afraid; for I knew that it must be so with all men; * for we also shall die, and end our quarrels and contentions by passing to a final sentence.

* Τέθνασι· καὶ γὰρ ἐγὼ τότε δείξομαι, ὅππότε κεν δὴ Ζεὺς ἐθέλῃ πολίσσαι. Il. χ'.

SECT. II.

The Consideration reduced to Practice.

IT will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in Circumstances, for so we shall be more apt to practise those Rules, the doctrine of which is consequent to this Consideration. *It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spritefulness of youth, and the fair cheeks and full eyes of childhood, from the vigorousness and strong flexure of the joynts of five and twenty, to the hollowness and dead paleness, to the loathsomeness and horrour of a three days burial, and we shall perceive the distance to be very great and very strange. But so I have seen a Rose newly springing from the clefts of its hood, and at first it was fair as the Morning, and full with the dew of heaven, as a Lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthfull and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk, and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and out-worn faces. The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness and cold dishonour, and our beauty so changed, that our

our acquaintance quickly knew us not; and that change mingled with ſo much horrour, or elſe meets ſo with our fears and weak diſcourſings, that they who ſix hours ago tended upon us, either with charitable or ambitious ſervices, cannot without ſome regret ſtay in the room alone where the body lies ſtripped of its life and honour. I have read of a fair young *German* Gentleman, who living, often refuſed to be pictured, but put off the importunity of his friends deſire, by giving way that after a few daies burial they might ſend a painter to his vault, and, if they ſaw cauſe for it, draw the image of *his death unto the life.* They did ſo, and found his face half eaten, and his midriff and back-bone full of ſerpents; and ſo he ſtands pictured among his armed Anceſtours. So does the faireſt beauty change, and it will be as bad with you and me; and then, what ſervants ſhall we have to wait upon us in the grave? what friends to viſit us? what officious people to cleanſe away the moiſt and unwholſome cloud reflected upon our faces from the ſides of the weeping vaults, which are the longeſt weepers for our funeral?

Anceps forma bonum mortalibus,
Exigui donum breve temporis:
Ut fulgor teneris qui radiat genis,
Momento rapitur, nullâque non die
Formoſi ſpolium corporis abſtulit.
Seneca.

This diſcourſe will be uſefull, if we conſider and practiſe by the following rules and conſiderations reſpectively.

1. All the Rich and all the Covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all that ſhall be left will be this, that the neighbours ſhall ſay, He died a rich man: and yet his wealth will not profit him in the grave, but hugely ſwell the ſad accounts of Doomſday. And he that kills the Lord's people with unjuſt or ambitious wars for an unrewarding intereſt, ſhall have this character, that he threw away all the days of his life, that one year might be reckoned with his Name,

Rape, congere, aufer, poſſide; relinquendum eſt. *Martial.*

Annos omnes prodegit, ut ex eo annus unus numeretur, & per mille indignitates laboravit in titulum ſepulchri. *Senec.*

and

and computed by his reign or consulship: and many men by great labours and affronts, many indignities and crimes, labour onely for a pompous Epitaph, and a loud title upon their Marble; whilst those into whose possessions the heirs or kindred are entered are forgotten, and lie unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave. * A man may reade a Sermon, the best and most passionate that ever man preached, if he shall but enter into the sepulchres of Kings. In the same Escurial where the *Spanish* Princes live in greatness and power, and decree war or peace, they have wisely placed a cœmetery where their ashes and their glory shall sleep till time shall be no more: and where our Kings have been crowned, their Ancestours lay interred, and they must walk over their Grandsire's head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from cieled roofs to arched coffins, from *living like Gods* to *die like Men*. There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to fully and dash out the dissembling colours of a lustfull, artificial and imaginary beauty. There the warlike and the peacefull, the fortunate and the miserable, the beloved and the despised Princes mingle their dust, and pay down their symbol of Mortality, and tell all the world that, when we die, our ashes shall be equal to Kings, and our accounts easier, and our pains for our crowns shall be less. * To my apprehension, it is a sad record which is left by *Athenæus* concerning *Ninus* the great *Assyrian* Monarch, whose life and death is summed up in these words: '*Ninus* the *Assyrian* had an Ocean of gold, and 'other riches more than the sand in the *Caspian* sea; 'he never saw the stars, and perhaps he never desi-'red it; he never stirred up the holy fire among 'the *Magi*, nor touched his God with the sacred 'rod according to the Laws; he never offered sacri-'fice,

Jam eorum præbendas alii possident, & nescio utrum de iis cogitant. *Gerson.*

——— Me veterum frequens
Memphis Pyramidum docet,
Me preissæ tumulo lacryma gloriæ,
Me projecta jacentium
Passim per populos busta
Quiritium,
Et vilis Zephyro jocus
Jactati cineres, & procerum rogi,
Pumantúmque cadavera
Regnorum, tacito, Rufe, silentio,
Mœstum multa monent. *Lyric. Cas. l. 2. od. 27.*

'fice, nor worshipped the Deity, nor administred 'justice, nor spake to his people, nor numbred them: 'but he was most valiant to eat and drink, and ha-'ving mingled his wines he threw the rest upon the 'stones. This man is dead: Behold his Sepulchre, 'and now hear where *Ninus* is. Sometimes I was *Ni-'nus*, and drew the breath of a living man, but now 'am nothing but clay. I have nothing but what I 'did eat, and what I served to my self in lust [that 'was and is all my portion:] the wealth with which 'I was [esteemed] blessed, my enemies meeting 'together shall bear away, as the mad *Thyades* carry 'a raw Goat. I am gone to Hell; and when I went 'thither, I neither carried Gold, nor Horse, nor 'silver Chariot. I that wore a Mitre, am now a lit-'tle heap of dust.. * I know not any thing that can better represent the evil condition of a wicked man, or a changing greatness. From the greatest secular dignity to dust and ashes his nature bears him, and from thence to hell his sins carry him, and there he shall be for ever under the dominion of chains and Devils, wrath and an intolerable calamity. This is the reward of an unsanctified condition, and a greatness ill gotten or ill administred.

Ἀθανασία δ' οὐκ ἔστιν οὐδ' ἂν συναγάγῃς
Τὰ Ταντάλου τάλαντ' ἐκεῖνα λεγόμενα.
Ἀλλ' ἀποθανῇ, καὶ ταῦτα καταλείψεις
τινί. *Menand.*

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far-distant events and accidental contingencies. This day is mine and yours, but *ye know not what shall be on the morrow:* and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the Phantasms that make a Chrisome child to smile: so that we cannot discern what comes hereafter, unless we had a light from Heaven brighter than the vision of an Angel, even the Spirit of Prophecy. Without revelation we cannot tell whether we shall eat to morrow, or whether a Squinancy shall choak us: and it

Τὸ σήμερον μέλει μοι,
Τὸ δ' αὔριον τίς οἶδε; *Anacr.*

Quid sit futurum cras, fuge quærere, &
Quem fors dierum cunque dabit, lucro
Appone ——— *Horat.*

it is written in the unrevealed folds of Divine Predestination, that many who are this day alive shall to morrow be laid upon the cold earth, and the women shall weep over their shrowd, and dress them for their funeral. S. *James* in his Epistle notes the folly of some men, his contemporaries, who were so impatient of the event of to morrow, or the accidents of next year, or the good or evils of old age, that they would consult Astrologers and Witches, Oracles and Devils, what should befall them the next Calends; what should be the event of such a voyage, what God had written in his book concerning the success of battels, the Election of Emperours, the Heir of Families, the price of Merchandise, the return of the *Tyrian* fleet, the rate of *Sidonian* Carpets: and as they were taught by the crafty and lying Demons, so they would expect the issue; and oftentimes by disposing their affairs in order toward such events, really did produce some little accidents according to their expectation; and that made them trust the Oracles in greater things, and in all. Against this he opposes his Counsel, that we should not search after forbidden records, much less by uncertain significations: for whatsoever is disposed to happen by the order of natural causes or civil counsels, may be rescinded by a peculiar decree of providence, or be prevented by the death of the interested persons; who, while their hopes are full, and their causes conjoyned, and the work brought forward, and the sickle put into the harvest, and the first-fruits offered and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall enter into fruition. When *Richilda* the widow of *Albert* Earl of *Ebersberg* had feasted the Emperour *Henry* III. and petitioned in behalf of her Nephew *Welpho* for some lands formerly

——Nec Babylonios
Tentâris numeros, ut meliùs quicquid erit pati,
Seu plures hyemes, seu tribuit Jupiter ultimam.
Horat.

Incertam frustrà mortales funeris horam
Quæritis, & quâ sit mors aditura viâ.
Pœna minor, certam subitò perferre ruinam;
Quod timeas, gravius sustinuisse diu.
Catul. eleg. 1. 29.

merly poſſeſſed by the Earl her husband; juſt as the Emperour held out his hand to ſignifie his conſent, the chamber-floor ſuddenly fell under them, and *Richilda* falling upon the edge of a bathing veſſel was bruiſed to death, and ſtayed not to ſee her Nephew ſleep in thoſe lands which the Emperour was reaching forth to her, and placed at the door of reſtitution.

3. As our *hopes* muſt be confined, ſo muſt our *deſigns*: let us not project long deſigns, crafty plots, and diggings ſo deep that the intreagues of a deſign ſhall never be unfolded till our Grand-children have forgotten our vertues or our vices. The work of our ſoul is cut ſhort, facil, ſweet and plain, and fitted to the ſmall portions of our ſhorter life: and as we muſt not trouble our inquiry, ſo neither muſt we intricate our labour and purpoſes, with what we ſhall never enjoy. This rule does not forbid us to plant Orchards which ſhall feed our Nephews with their fruit: for by ſuch proviſions they do ſomething towards an imaginary immortality, and doe charity to their Relatives: But ſuch projects are reproved which diſcompoſe our preſent duty by long and future deſigns; ſuch which, by caſting our labours to events at diſtance, makes us leſs to remember our death ſtanding at the door. It is fit for a man to work for his day's wages, or to contrive for the hire of a week, or to lay a train to make proviſions for ſuch a time as is within our eye, and in our duty, and within the uſual periods of Man's life; for whatſoever is made neceſſary, is alſo made prudent: but while we plot and buſie our ſelves in the toils of an ambitious war, or the levies of a great eſtate, Night enters in upon us, and tells all the world how like fools we lived, and how deceived and miſerably we died. *Seneca* tells of *Senecio Cornelius*, a man crafty in getting and tenacious in holding a great eſtate, and one who was as diligent in the care of his body as of his mony, curious of his health as of his poſſeſſions, that he all

Certa amittimus dum incerta petimus: atque hoc evenit in labore atque in dolore, ut mors obrepat interim. *Plaut. Pſeud.*

Quid brevi fortes jaculamur ævo
Multa? ——
Jam te premet nox, fabulæque Manes,
Et domus exilis Plutonia ——
Horat.

all day long attended upon his ſick and dying friend; but when he went away was quickly comforted, ſupped merrily, went to bed chearfully, and on a ſudden being ſurprized by a ſquinancy, ſcarce drew his breath untill the morning, but by that time died, being ſnatched from the torrent of his fortune, and the ſwelling tide of wealth, and a likely hope bigger than the neceſſities of ten men. This accident was much noted then in *Rome*, becauſe it happened in ſo great a fortune, and in the midſt of wealthy deſigns; and preſently it made wiſe men to conſider, how imprudent a perſon he is who diſpoſes of ten years to come, when he is not Lord of to morrow.

Ille enim ex futuro ſuſpenditur, cui irritum eſt præſens. *Seneca.*

4. Though we muſt not look ſo far off, and pry abroad, yet we muſt be buſie near at hand; we muſt with all arts of the Spirit ſeiſe upon the preſent, becauſe it paſſes from us while we ſpeak, and becauſe in it all our certainty does conſiſt. We muſt take our waters as out of a torrent and ſudden ſhowr, which will quickly ceaſe dropping from above, and quickly ceaſe running in our channels here below. This inſtant will never return again, and yet it may be this inſtant will declare or ſecure the fortune of a whole eternity. The old Greeks and Romans taught us the prudence of this rule: but Chriſtianity teaches us the Religion of it. They ſo ſeiſed upon the preſent, that they would loſe nothing of the days pleaſure. *Let us eat and drink, for to morrow we ſhall die*, that was their Philoſophy; and at their ſolemn feaſts they would talk of death to heighten the preſent drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without reliſh. *Break the beds, drink your wine, crown your heads with roſes, and beſmear your curled locks with Nard; for God bids you to remember death:* ſo the Epigrammatiſt ſpeaks the ſenſe of their drunken Principles. Something towards this ſignification is that of *Solomon*, *There is nothing better for a man than that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his labour, for that is his*

re fruebili u fugit. *Seneca.*

Martial. l. 2. epig. 59.

Eccleſ. 3, 22. & c. 2. 24.

for,

portion; for who shall bring him to see that which shall be after him? But although he concludes all this to be vanity, yet because it was the best thing that was then commonly known, * that they should seise upon the present with a temperate use of permitted pleasures, I had reason to say that Christianity taught us to turn this into Religion. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

* Amici, dum vivimus, vivamus.
Πῖνε, λέγει τὸ γλύμμα, καὶ ἔσθιε, καὶ περίκεισο
Ἄνθεα· τοιοῦτοι γιγνόμεθ' ἐξαπίνης.
Hoc etiam faciunt ubi discubuere, tenéntque
Pocula sæpe homines, & inumbrant ora coronis,
Ex animo ut dicant, brevis est hic fructus homullis;
Jam fuerit, neque pòst unquam revocare licebit.
Lucret. lib. 3.

To the purpose of this rule is that collect of *Tuscan* Hieroglyphicks which we have from *Gabriel Simeon.* 'Our life is very short, beauty is a couzenage, mony 'is false and fugitive; Empire is odious, and hated 'by them that have it not, and uneasie to them that 'have; Victory is always uncertain, and Peace most 'commonly is but a fraudulent bargain; Old age is 'miserable, death is the period, and is a happy one, 'if it be not soured by the sins of our life: but no'thing continues but the effects of that wisedom 'which imploys the present time in the acts of a holy 'religion, and a peaceable conscience: for they make us to live even beyond our funerals, embalmed in the spices and odours of a good name, and entombed in the grave of the Holy *Jesus*, where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a day's abode, and our age is like that of a fly, and contemporary with a gourd, we must look somewhere else for an abiding city, a place in another country to fix our house in, whose walls and foundation is God, where we must find rest, or else be restless for ever. For whatsoever ease we can have, or fansy here, is

Quis sapiens bono
Confidat fragili? dum licet, utere:

shortly

Tempus ſed tacitum ſubruit, horáque
Semper præterità deterior ſubit.
Senec. Hippol.

ſhortly to be changed into ſadneſs, or tediouſneſs: it goes away too ſoon, like the periods of our life; or ſtays too long, like the ſorrows of a ſinner: its own wearineſs, or a contrary diſturbance, is its load; or it is eaſed by its revolution into vanity and forgetfulneſs: and where either there is ſorrow or an end of joy, there can be no true felicity; which becauſe it muſt be had by ſome inſtrument, and in ſome period of our durations, we muſt carry up our affections to the manſions prepared for us above, where eternity is the meaſure, felicity is the ſtate, Angels are the company, the Lamb is the light, and God is the portion and inheritance.

SECT. III.

Rules and ſpiritual Arts of lengthening our days, and to take off the objection of a ſhort time.

IN the accounts of a man's life we do not reckon that portion of days in which we are ſhut up in the priſon of the womb; we tell our years from the day of our Birth: and the ſame reaſon that makes our reckoning to ſtay ſo long, ſays alſo that then it begins too ſoon. For then we are beholden to others to make the account for us: for we know not of a long time, whether we be alive or no, having but ſome little approaches and ſymptoms of a life. To feed, and ſleep, and move a little, and imperfectly, is the ſtate of an unborn child; and when he is born, he does no more for a good while: and what is it that ſhall make him to be eſteemed to live the life of a man? and when ſhall that account begin? For we ſhould be loth to have the accounts of our age taken by the meaſures of a beaſt; and fools and diſtracted perſons are reckoned as *civilly dead*; they are no parts of the Commonwealth, nor ſubject to Laws, but ſecured by them in Charity, and kept from violence as a man keeps his Ox: and a third part of our life is ſpent before we enter into an higher order, into the ſtate of a Man.

2. Neither

2. Neither must we think that the life of a Man begins when he can feed himself, or walk alone, when he can fight, or beget his like; for so he is contemporary with a camel or a cow: but he is first a Man when he comes to a certain steady use of reason, according to his proportion; and when that is, all the world of men cannot tell precisely. Some are called *at age* at fourteen, some at one and twenty, some never; but all men late enough, for the life of a man comes upon him slowly and insensibly. But as when the Sun approaches towards the gates of the morning, he first opens a little eye of Heaven, and sends away the spirits of darkness, and gives light to a Cock, and calls up the Lark to Mattens, and by and by gilds the fringes of a cloud, and peeps over the Eastern hills, thrusting out his golden horns, like those which decked the brows of *Moses* when he was forced to wear a veil, because himself had seen the face of God; and still while a man tells the story, the Sun gets up higher, till he shews a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showrs, and sets quickly: so is a Man's reason and his life. He first begins to perceive himself to see or taste, making little reflexions upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty: but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cockboat to a whale, only to play withal: but before a man comes to be wise, he is half dead with gouts and consumptions, with catarrhs and aches, with sore eyes and a worn-out body. So that if we must not reckon the life of a Man but by the accounts of his reason, he is long before his Soul be dressed; and he is not to be called a Man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well-being: but by that time his soul is thus furnished, his body is decayed; and then you

can hardly reckon him to be alive, when his body is poſſeſſed by ſo many degrees of death.

3. But there is yet another arreſt. At firſt he wants ſtrength of body, and then he wants the uſe of reaſon, and when that is come, it is ten to one but he ſtops by the impediments of vice, and wants the ſtrengths of the *ſpirit*; and we know that *Body* and *Soul* and *Spirit* are the conſtituent parts of every Chriſtian man. And now let us conſider what that thing is which we call *years of diſcretion*. The young man is paſſed his Tutors, and arrived at the bondage of a caitive ſpirit; he is run from diſcipline, and is let looſe to paſſion; the man by this time hath wit enough to chuſe his vice, to act his luſt, to court his miſtreſs, to talk confidently and ignorantly and perpetually, to deſpiſe his betters, to deny nothing to his appetite, to do things that when he is indeed a Man he muſt for ever be aſhamed of: for this is all the diſcretion that moſt men ſhew in the firſt ſtage of their Manhood; they can diſcern good from evil; and they prove their skill by leaving all that is good, and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beaſt in manners, and therefore it will not be fitting to reckon the beginning of his life: he is a fool in his underſtanding, and that is a ſad death; and he is dead in treſpaſſes and ſins, and that is a ſadder: ſo that he hath no life but a natural, the life of a Beaſt or a Tree; in all other capacities he is dead; he neither hath the intellectual nor the ſpiritual life, neither the life of a Man nor of a Chriſtian; and this ſad truth laſts too long. For old age ſeiſes upon moſt men while they ſtill retain the minds of boys and vicious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things uſeleſs and hurtfull, and filling up all the dimenſions of their abode with buſineſſes of empty affairs, being at leiſure to attend no vertue. They cannot pray, becauſe they are buſie, and becauſe they are paſſionate: They cannot communicate, becauſe they have quarrels and intrigues of perplexed

plexed cauſes, complicated hoſtilities, and things of the world; and therefore they cannot attend to the things of God: little conſidering that they muſt find a time to die in: when death comes, they muſt be at leiſure for that. Such men are like Sailers looſing from a port, and toſt immediately with a perpetual tempeſt laſting till their cordage crack, and either they ſink, or return back again to the ſame place: they did not make a voiage, though they were long at ſea. The buſineſs and impertinent affairs of moſt men ſteal all their time, and they are reſtleſs in a fooliſh motion: but this is not the progreſs of a Man; he is no farther advanced in the courſe of a life, though he reckon many years; for ſtill his Soul is childiſh, and trifling like an untaught boy.

—Bis jam Conſul trigeſimus inſtar, Et numerat paucos vix tua vita dies.

If the parts of this ſad complaint find their remedy, we have by the ſame inſtruments alſo cured the evils and the vanity of a ſhort life. Therefore,

1. Be infinitely curious you do not ſet back your life in the accounts of God by the intermingling of criminal actions, or the contracting vicious habits. There are ſome vices which carry a ſword in their hand, and cut a man off before his time. There is *a ſword of the Lord*, and there is *a ſword of a Man*, and there is *a ſword of the Devil*. Every vice of our own managing in the matter of carnality, of luſt or rage, ambition or revenge, is a ſword of Satan put into the hands of a Man: Theſe are the deſtroying Angels; ſin is the *Apollyon*, the *Deſtroyer* that is gone out, not *from the Lord*, but *from the Tempter*; and we hug the poiſon, and twiſt willingly with the vipers, till they bring us into the regions of an irrecoverable ſorrow. We uſe to reckon perſons as good as dead, if they have loſt their lims and their teeth, and are confined to an Hoſpital, and converſe with none but Surgeons and Phyſicians, Mourners and Divines, thoſe *Pollinctores*, the Dreſſers of bodies and ſouls to Funeral: But it is worſe when the Soul, the principle of life, is employed wholly in the offices of death: and that man was worſe than dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and ſet

into a soft couch, asked his slaves, *An ego jam sedeo?* Do I now sit? the beast was so drowned in sensuality and the death of his soul, that whether he did sit or no, he was to believe another. Idleness and every vice is as much of death as a long disease is, or the expence of ten years: and *she that lives in pleasures is dead while she liveth*, (saith the Apostle;) and it is the style of the Spirit concerning wicked persons, *They are dead in trespasses and sins.* For as every sensual pleasure and every day of idleness and useless living lops off a little branch from our short life; so every deadly sin and every habitual vice does quite destroy us: but innocence leaves us in our natural portions, and perfect period; we lose nothing of our life, if we lose nothing of our Soul's health; and therefore he that would live a full age must avoid a sin, as he would decline the Regions of death and the dishonours of the grave.

Ædepol, proinde ut bene diu vivitur. *Plaut.* Trinum.

Non accepimus brevem vitam, sed fecimus; nec in pes ejus, sed prodigi sumus. *Seneca.*

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reason and sober counsels, of Religion and the Spirit, and then we shall have no reason to complain that our abode on earth is so short: many men find it long enough, and indeed it is so to all senses. But when we spend in waste what God hath given us in plenty, when we sacrifice our youth to folly, our manhood to lust and rage, our old age to covetousness and irreligion, not beginning to live till we are to die, designing that time to vertue which indeed is infirm to every thing and profitable to nothing; then we make our lives short, and lust runs away with all the vigorous and healthfull part of it, and pride and animosity steal the manly portion, and craftiness and interest possess old age; *velut ex pleno & abundanti perdimus*, we spend as if we had too much time, and knew not what to do with it: we fear every thing, like weak and silly mortals; and desire strangely and greedily, as if we were immortal: we complain our life is short, and yet we throw away much of it, and are weary of many of its parts: we complain the day is long, and the night is long, and we want company, and seek out arts to drive the time

time away, and then weep becauſe it is gone too ſoon. But ſo the treaſure of the *Capitol* is but a ſmall eſtate when *Cæſar* comes to finger it, and to pay with it all his Legions; and the revenue of all *Egypt* and the Eaſtern Provinces was but a little ſum, when they were to ſupport the luxury of *Mark Antony*, and feed the riot of *Cleopatra*. But a thouſand crowns is a vaſt proportion to be ſpent in the cottage of a frugal perſon, or to feed an Eremite. Juſt ſo is our life: it is too ſhort to ſerve the Ambition of a haughty Prince, or an uſurping Rebel; too little time to purchaſe great wealth, to ſatisfie the pride of a vain-glorious fool, to trample upon all the enemies of our juſt or unjuſt intereſt: but for the obtaining vertue, for the purchace of ſobriety and modeſty, for the actions of Religion, God gave us time ſufficient, if we make *the out-goings of the Morning and Evening*, that is, our Infancy and Old age, to be taken into the computations of a Man. Which we may ſee in the following particulars.

1. If our Childhood, being firſt conſecrated by a forward Baptiſm, be ſeconded by a holy Education, and a complying obedience; if our Youth be chaſt and temperate, modeſt and induſtrious, proceeding through a prudent and ſober Manhood to a religious Old age; then we have lived our whole duration, and ſhall never die, but be changed in a juſt time to the preparations of a better and an immortal life.

Sed potes, Publi, geminare magnâ
Secula famâ.
Quem ſui raptum gemuêre cives,
Hic diu vixit. Sibi quiſque famam
Scribat hæredem: rapiunt avaræ
Cætera Luxæ.

2. If beſides the ordinary returns of our prayers, and periodical and feſtival ſolemnities, and our ſeldom communions, we would allow to Religion and the ſtudies of wiſdom thoſe great ſhares that are trifled away upon vain ſorrow, fooliſh mirth, troubleſome ambition, buſie covetouſneſs, watchfull luſt, and impertinent amours, and balls and revellings and banquets, all that which was ſpent viciouſly, and all that time that lay fallow and without employment, our life would quickly amount to a great ſum. *Toſtatus Abulenſis*

was a very painfull perſon, and a great Clerk, and in the days of his Manhood he wrote ſo many books, and they not ill ones, that the world computed a ſheet for every day of his life; I ſuppoſe they meant, after he came to the uſe of reaſon and the ſtate of a man: and *John Scotus* died about the two and thirtieth year of his age; and yet beſides his publick Diſputations, his daily Lectures of Divinity in publick and private, the Books that he wrote, being lately collected and printed at *Lions*, do equal the number of Volumes of any two the moſt voluminous Fathers of the *Latine* Church. Every man is not enabled to ſuch employments, but every man is called and enabled to the works of a ſober and a religious life: and there are many Saints of God that can reckon as many volumes of religion and mountains of piety as thoſe others did of good books. S. *Ambroſe* (and I think, from his example, S. *Auguſtine*) divided every day into three tertia's of employment: eight hours he ſpent in the neceſſities of nature and recreation; eight hours in charity and doing aſſiſtance to others, diſpatching their buſineſſes, reconciling their enmities, reproving their vices, correcting their errours, inſtructing their ignorances, tranſacting the affairs of his Dioceſe; and the other eight hours he ſpent in ſtudy and prayer. If we were thus minute and curious in the ſpending our time, it is impoſſible but our life would ſeem very long. For ſo have I ſeen an amorous perſon tell the minutes of his abſence from his fanſied joy, and while he told the ſands of his Hour-glaſs, or the throbs and little beatings of his Watch, by dividing an hour into ſo many members, he ſpun out its length by number, and ſo tranſlated a day into the tediouſneſs of a month. And if we tell our days by Canonical hours of Prayer, our weeks by a conſtant revolution of Faſting-days or days of ſpecial Devotion, and over all theſe draw a black Cypreſs, a veil of penitential ſorrow and ſevere mortification, we ſhall ſoon anſwer the calumny and objection of a ſhort life. He that governs the day and divides the hours, haſtens from the eyes and obſervation of a merry ſinner; but loves

loves to ſtand ſtill, and behold, and tell the ſighs, and number the groans and ſadly-delicious accents of a grieved penitent. It is a vaſt work that any man may do, if he never be idle: and it is a huge way that a man may go in vertue, if he never goes out of his way by a vicious habit or a great crime: and he that perpetually reades good books, if his parts be anſwerable, will have a huge ſtock of knowledge. It is ſo in all things elſe. Strive not to forget your time, and ſuffer none of it to paſs undiſcerned; and then meaſure your life, and tell me how you find the meaſure of its abode. However, the time we live is worth the money we pay for it; and therefore it is not to be thrown away.

3. When vicious men are dying, and ſcar'd with the affrighting truths of an evil conſcience, they would give all the world for a year, for a month: nay, we reade of ſome that called out with amazement, *inducias uſque ad manè, truce but till the morning:* and if that a year or ſome few months were given, thoſe men think they could do miracles in it. And let us a while ſuppoſe what *Dives* would have done, if he had been looſed from the pains of Hell, and permitted to live on earth one year. Would all the pleaſures of the world have kept him one hour from the Temple? would he not perpetually have been under the hands of Prieſts, or at the feet of the Doctors, or by *Moſes* chair, or attending as near the Altar as he could get, or relieving poor *Lazarus*, or praying to God, and crucifying all his ſins? I have read of a Melancholick perſon who ſaw Hell but in a dream or viſion, and the amazement was ſuch, that he would have choſen ten times to die rather than feel again ſo much of that horrour: and ſuch a perſon cannot be fanſied but that he would ſpend a year in ſuch holineſs, that the religion of a few months would equal the devotion of many years, even of a good man. Let us but compute the proportions. If we ſhould ſpend all our years of reaſon ſo as ſuch a perſon would ſpend that one, can it be thought that life would be ſhort and trifling in which he had performed ſuch a re-

ligion, ſerved God with ſo much holineſs, mortified ſin with ſo great a labour, purchaſed vertue at ſuch a rate and ſo rare an induſtry? It muſt needs be that ſuch a man muſt die when he ought to die, and be like ripe and pleaſant fruit falling from a fair tree, and gathered into baskets for the Planter's uſe. He that hath done all his buſineſs, and is begotten to a glorious hope by the ſeed of an immortal Spirit, can never die too ſoon, nor live too long.

Huic neque defungi viſum eſt, nec vivere pulchrum;
Cura fuit rectè vivere, ſicque mori.

Xerxes wept ſadly when he ſaw his Army of 2300000 men, becauſe he conſidered that within an hundred years all the youth of that army ſhould be duſt and aſhes: and yet, as *Seneca* well obſerves of him, he was the man that ſhould bring them to their Graves; and he conſumed all that Army in 2 years, for whom he feared and wept the death after an 100. Juſt ſo we do all. We complain that within thirty or forty years, a little more, or a great deal leſs, we ſhall deſcend again into the bowels of our Mother, and that our life is too ſhort for any great employment; and yet we throw away five and thirty years of our forty, and the remaining five we divide between art and nature, civility and cuſtomes, neceſſity and convenience, prudent counſels and religion: but the portion of the laſt is little and contemptible, and yet that little is all that we can prudently account of our lives. We bring that fate and that death near us, of whoſe approach we are ſo ſadly apprehenſive.

4. In taking the accounts of your life do not reckon by great diſtances, and by the periods of pleaſure, or the ſatisfaction of your hopes, or the ſtating your deſires: but let every intermedial day and hour paſs with obſervation. He that reckons he hath lived but ſo many harveſts, thinks they come not often enough, and that they go away too ſoon. Some loſe the day with longing for the night, and the night in waiting for the day. Hope and phantaſtick expecta-

In ſpe viventibus proximum quodque tempus elabitur, ſubitque aviditas temporis, & miſerrimus, atque miſerrima omnia efficiens, metus mortis.

Ex hac autem indigentia timor paſcitur, & cupiditas futuri excedens animum. *Seneca.*

tions

tions ſpend much of our lives; and while with paſſion we look for a coronation, or the death of an enemy, or a day of joy, paſſing from fancy to poſſeſſion without any intermedial notices, we throw away a precious year, and uſe it but as the burthen of our time, fit to be pared off and thrown away, that we may come at thoſe little pleaſures which firſt ſteal our hearts, and then ſteal our life.

5. A ſtrict courſe of Piety is the way to prolong our lives in the natural ſenſe, and to add good portions to the number of our years: and ſin is ſometimes by natural cauſality, very often by the anger of God, and the Divine judgment, a cauſe of ſudden and untimely Death. Concerning which I ſhall add nothing (to what I have ſomewhere elſe * ſaid of this article) but only the obſervation of * *Epiphanius*; that for 3332 years, even to the twentieth age, there was not one example of a Son that died before his Father, but the courſe of nature was kept, that he who was firſt born in the deſcending line did firſt die, (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation) till that *Terah* the Father of *Abraham* taught the People a new religion, to make images of clay and worſhip them; and concerning him it was firſt remarked, that *Haran died before his father Terah in the land of his nativity*: God by an unheard-of judgment and rare accident puniſhing his newly-invented crime, by the untimely death of his ſon.

* *Life of Chriſt*, par. 3 Diſc. 14.
* Li. 1. Tom. 1. Panar. Sect. 6.

6. But if I ſhall deſcribe a living man, a man that hath that life that diſtinguiſhes him from a fool or a bird, that which gives him a capacity next to Angels; we ſhall find that even a good man lives not long, becauſe it is long before he is born to this life, and longer yet before he hath a man's growth. 'He that can 'look upon Death, and ſee its face with the ſame 'countenance with which he hears its ſtory; that can 'endure all the labours of his life with his Soul ſupporting his body; that can equally deſpiſe Riches 'when he hath them, and when he hath them not; 'that is not ſadder if they lie in his neighbours trunks, 'nor

Seneca de Vita beata cap. 20.

'nor more brag if they ſhine round about his own 'walls; he that is neither moved with good fortune 'coming to him, nor going from him; that can look 'upon another man's Lands evenly and pleaſedly as 'if they were his own, and yet look upon his own, 'and uſe them too, juſt as if they were another man's; 'that neither ſpends his goods prodigally and like a 'fool, nor yet keeps them avariciouſly and like a 'wretch; that weighs not Benefits by weight and 'number, but by the mind and circumſtances of him 'that gives them; that never thinks his Charity ex-'penſive if a worthy perſon be the receiver; he that 'does nothing for opinion ſake, but every thing for 'conſcience, being as curious of his thoughts as of 'his actings in Markets and Theatres, and is as much 'in awe of himſelf as of a whole aſſembly; he that 'knows God looks on, and contrives his ſecret Af-'fairs as in the preſence of God and his holy Angels; 'that eats and drinks becauſe he needs it, not that 'he may ſerve a luſt or load his belly; he that is 'bountifull and chearfull to his friends, and charita-'ble and apt to forgive his enemies; that loves his 'Countrey, and obeys his Prince, and deſires and 'endeavours nothing more than that he may do ho-'nour to God: this perſon may reckon his life to be the life of a Man, and compute his months, not by the courſe of the Sun, but the Zodiack and circle of his vertues: becauſe theſe are ſuch things which fools and children and birds and beaſts cannot have; theſe are therefore the actions of life, becauſe they are the ſeeds of immortality. That day in which we have done ſome excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the days of *Hezekiah*.

SECT.

SECT. IV.

Conſideration of the Miſeries of Man's Life.

AS our Life is very *ſhort*, ſo it is very *miſerable*, and therefore it is well it is *ſhort*. God in pity to mankind, left his burthen ſhould be inſupportable, and his nature an intolerable load, hath reduced our ſtate of miſery to an abbreviature; and the greater our miſery is, the leſs while it is like to laſt: the ſorrows of a man's ſpirit being like ponderous weights, which by the greatneſs of their burthen make a ſwifter motion, and deſcend into the grave to reſt and eaſe our wearied lims; for then only we ſhall ſleep quietly, when thoſe fetters are knocked off which not only bound our ſouls in priſon, but alſo ate the fleſh till the very bones opened the ſecret garments of their cartilages, diſcovering their nakedneſs and ſorrow.

1. Here is no place to ſit down in, but you muſt riſe as ſoon as you are ſet; for we have gnats in our chambers, and worms in our gardens, and ſpiders and flies in the Palaces of the greateſt Kings. How few men in the world are proſperous? What an infinite number of ſlaves and beggars, of perſecuted and oppreſſed people fill all corners of the earth with groans, and Heaven it ſelf with weeping, prayers and ſad remembrances? How many Provinces and Kingdoms are afflicted by a violent war, or made deſolate by popular diſeaſes? Some whole Countries are remarked with fatal evils, or periodical ſickneſſes. *Gran Cairo* in *Ægypt* feels the Plague every three years returning like a Quartan Ague, and deſtroying many thouſands of perſons. All the inhabitants of *Arabia* the deſart are in continual fear of being buried in huge heaps of Sand; and therefore dwell in tents and ambulatory houſes, or retire to unfruitfull mountains, to prolong an uneaſie and wilder life. And all the Countries round about the *Adriatick* ſea feel ſuch violent convulſions by Tempeſts and intolerable earthquakes, that ſometimes whole Cities find a Tomb,

Nulla requies in terris; ſurgite poſtquam ſederitis; hic eſt locus pulicum & culicum.

Tomb, and every man ſinks with his own houſe made ready to become his monument, and his bed is cruſhed into the diſorders of a grave. Was not all the world drowned at one Deluge, and breach of the Divine anger? and ſhall not all the world * again be deſtroyed by fire? Are there not many thouſands that die every night, and that groan and weep ſadly every day? But what ſhall we think of that great evil which for the ſins of men God hath ſuffered to poſſeſs the greateſt part of Mankind? Moſt of the men that are now alive, or that have been living for many ages, are *Jews*, *Heathens* or *Turks*: and God was pleaſed to ſuffer a baſe Epileptick perſon, a villain and a vicious, to ſet up a religion which hath filled all the nearer parts of *Aſia*, and much of *Africa*, and ſome parts of *Europe*; ſo that the greateſt number of men and women born in ſo many kingdoms and provinces are infallibly made *Mahumetan*, ſtrangers and enemies to Chriſt, by whom alone we can be ſaved. This conſideration is extremely ſad, when we remember how univerſal and how great an evil it is, that ſo many millions of ſons and daughters are born to enter into the poſſeſſion of Devils to eternal ages. Theſe evils are the miſeries of great parts of Mankind, and we cannot eaſily conſider more particularly the evils which happen to us, being the inſeparable affections or incidents to the whole nature of Man.

* Ἔσται καὶ Σάμος ἄμμος, ἰσεῖται Δῆλος ὄλμος, Καὶ Ῥώμη θύμη. *Sibyll. Orac.*

2. We find that all the Women in the world are either born for barrenneſs or the pains of Child-birth, and yet this is one of our greateſt bleſſings: but ſuch indeed are the Bleſſings of this world; we cannot be well with, nor without many things. Perfumes make our heads ake, Roſes prick our fingers, and in our very bloud, where our life dwells, is the Scene under which nature acts many ſharp fevers and heavy ſickneſſes. It were too ſad if I ſhould tell how many perſons are afflicted with evil ſpirits, with ſpectres and illuſions of the night; and that huge multitudes of men

men and women live upon man's flesh; nay worse yet, upon the sins of men, upon the sins of their sons and of their daughters, and they pay their souls down for the bread they eat, buying this day's meal with the price of the last night's sin.

3. Or if you please in charity to visit an Hospital, which is indeed a map of the whole world, there you shall see the effects of *Adam*'s sin, and the ruines of humane nature; bodies laid up in heaps like the bones of a destroyed town; *homines precarii spiritûs & malè hærentis*, men whose souls seem to be borrowed, and are kept there by art and the force of Medicine, whose miseries are so great that few people have charity or humanity enough to visit them, fewer have the heart to dress them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity: and therefore as we leave their sorrows in many degrees unrelieved and uneased, so we contract by our unmercifulness a guilt by which our selves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity, are miserable upon a several charge, but yet they almost make up all Mankind.

4. All wicked men are in love with that which intangles them in huge varieties of troubles; they are slaves to the worst of Masters, to Sin and to the Devil, to a Passion, and to an imperious Woman. Good men are for ever persecuted, and God chastises every son whom he receives, and whatsoever is easie is trifling and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow; and the conditions and states of men that are free from great cares are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and Learned men * in all ages have been observed to be very poor, *& honestas miserias accusant*, they complain of their honest miseries.

* Vilis adulator picto jacet ebrius ostro,
Et qui solicitat nuptas, ad præmia peccat.
Sola pruinosis horret facundia pannis,
Atque inopi linguâ desertas invocat artes.
Petron.

Hinc & jocus apud Aristophanem in Avibus;
Σὺ μὲν τοι ἀπολάδα καὶ χιτῶν' ἔχεις, ἀπόδυθι
καὶ δὸς τῷ ποιητῇ τῷ σοφῷ.

5. But

5. But theſe evils are notorious and confeſſed; even they alſo whoſe felicity men ſtare at and admire, beſides their ſplendour and the ſharpneſs of their light, will with their appendent ſorrows wring a tear from the moſt reſolved eye: for not only the Winter-quarter is full of ſtorms and cold and darkneſs, but the beauteous ſpring hath blaſts and ſharp froſts, the fruitfull teeming Summer is melted with heat, and burnt with the kiſſes of the Sun her friend, and choaked with duſt, and the rich Autumn is full of ſickneſs; and we are weary of that which we enjoy, becauſe ſorrow is its biggeſt portion: and when we remember that upon the faireſt face is placed one of the worſt ſinks of the body, *the noſe*, we may uſe it not only as a mortification to the pride of Beauty, but as an allay to the faireſt outſide of condition, which any of the ſons and daughters of *Adam* do poſſeſs. * For look upon Kings and Conquerours: I will not tell that many of them fall into the condition of ſervants, and their ſubjects rule over them, and ſtand upon the ruines of their families, and that to ſuch perſons the ſorrow is bigger than uſually happens in ſmaller fortunes: but let us ſuppoſe them ſtill conquerours, and ſee what a goodly purchace they get by all their pains, and amazing fears, and continual dangers. They carry their arms beyond *Iſter*, and paſs the *Euphrates*, and bind the *Germans* with the bounds of the river *Rhene*: I ſpeak in the ſtyle of the *Roman* Greatneſs; for now-a-days the biggeſt fortune ſwells not beyond the limits of a petty province or two, and a hill confines the progreſs of their proſperity, or a river checks it. But whatſoever tempts the pride and vanity of ambitious perſons is not ſo big as the ſmalleſt Star which we ſee ſcattered in diſorder and unregarded upon the pavement and floor of Heaven. And if we would ſuppoſe the Piſmires had but our underſtanding, they alſo would have the method of a Man's greatneſs, and divide their little Mole-hills into Provinces and Exarchats: and

Vilis ſervus habet regni bona, celláque capti
Deridet feſtam Romuleámque caſam.
Petron.

Omnia crede mihi, etiam felicibus dubia ſunt.
Seneca.

and if they alſo grew as vicious and as miſerable, one of their Princes would lead an Army out, and kill his neighbour-Ants, that he might reign over the next handfull of a Turf. But then if we conſider at what price and with what felicity all this is purchaſed, the ſting of the painted Snake will quickly appear, and the faireſt of their fortunes will properly enter into this account of humane infelicities.

We may gueſs at it by the conſtitution of *Auguſtus*'s fortune, who ſtruggled for his power firſt with the *Roman* Citizens, then with *Brutus* and *Caſſius* and all the fortune of the Republick, then with his Collegue *Mark Antony*, then with his kindred and neareſt Relatives; and after he was wearied with ſlaughter of the *Romans*, before he could ſit down and reſt in his Imperial chair, he was forced to carry Armies into *Macedenia*, *Galatia*, beyond *Euphrates*, *Rhene* and *Danubius*; and when he dwelt at home in greatneſs and within the circles of a mighty power, he hardly eſcaped the ſword of the *Egnatii*, of *Lepidus*, *Cepio* and *Muræna*: and after he had entirely reduced the felicity and grandeur into his own family, his Daughter, his only child, conſpired with many of the young Nobility, and being joyned with adulterous complications as with an impious ſacrament, they affrighted and deſtroyed the fortune of the old man, and wrought him more ſorrow than all the troubles that were hatched in the baths and beds of *Egypt* between *Antony* and *Cleopatra*. This was the greateſt fortune that the world had then or ever ſince, and therefore we cannot expect it to be better in a leſs proſperity.

Et adulterio velut ſacramento adacti. *Tacit.* Pluſque & iterum timenda cum Antonio mulier.

6. The proſperity of this world is ſo infinitely ſoured with the overflowing of evils, that he is counted the moſt happy who hath the feweſt; all conditions being evil and miſerable, they are only diſtinguiſhed by the number of calamities. The Collector of the *Roman* and foreign examples, when he had reckoned two and twenty inſtances of great fortunes, every one of which had been allayed with great variety of evils; in all his reading or experience he could tell but

but of two who had been famed for an entire prosperity, *Quintus Metellus*, and *Gyges* the King of *Lydia*: and yet concerning the one of them he tells, that his felicity was so inconsiderable, (and yet it was the bigger of the two) that the Oracle said, that *Aglaus Sophidius* the poor *Arcadian* shepherd was more happy than he, that is, he had fewer troubles; for so indeed we are to reckon the pleasures of this life; *the limit of our joy is the absence of some degrees of sorrow*, and he that hath the least of this is the most prosperous person. But then we must look for prosperity, not in Palaces or Courts of Princes, not in the Tents of Conquerours, or in the gaieties of fortunate and prevailing sinners; but something rather in the Cottages of honest, innocent and contented persons, whose mind is no bigger than their fortune, nor their vertue less than their security. As for others, whose fortune looks bigger, and allures fools to follow it like the wandring fires of the night, till they run into rivers or are broken upon rocks with staring and running after them, they are all in the condition of *Marius*, than whose condition *nothing was more constant, and nothing more mutable. If we reckon them amongst the happy, they are the most happy men; if we reckon them amongst the miserable, they are the most miserable.* For just as is a man's condition, great or little, so is the state of his misery. All have their share; but Kings and Princes, great Generals and Consuls, Rich men and Mighty, as they have the biggest business and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble; that the uneasiness of their appendage may divide the good and evil of the world, making the poor man's fortune as eligible as the greatest; and also restraining the vanity of Man's spirit, which a great fortune is apt to swell from a vapour to a bubble: but God in mercy hath mingled wormwood with their wine, and so restrained the drunkenness and follies of Prosperity.

ὅρος τῶν μεγίστων τῶν ἀδυνάτων, ἡ παντὸς τοῦ ἀλγεινοῦ ὑπεξαίρεσις.

Quem si inter miseros posueris, miserrimus; inter felices, felicissimus repetiebatur.

7. Man never hath one day to himself of entire peace from the things of the world, but either something

thing troubles him, or nothing ſatisfies him, or his very fulneſs ſwells him and makes him breath ſhort upon his bed. Mens joies are troubleſome; and beſides that, the fear of loſing them takes away the preſent pleaſure, (and a man hath need of another felicity to preſerve this) they are alſo wavering and full of trepidation, not onely from their inconſtant nature, but from their weak foundation: they ariſe from vanity, and they dwell upon ice, and they converſe with the wind, and they have the wings of a bird, and are ſerious but as the reſolutions of a child, commenced by chance, and managed by folly, and proceed by inadvertency, and end in vanity and forgetfulneſs. So that, as *Livius Druſus* ſaid of himſelf, *he never had any play-daies or daies of quiet when he was a boy*; for he was troubleſome and buſie, *a reſtleſs and unquiet man:* the ſame may every man obſerve to be true of himſelf; he is alwaies reſtleſs and uneaſie, he dwells upon the waters, and leans upon thorns, and laies his head upon a ſharp ſtone.

Uni ſibi nec puero unquam feriae contigiſſe. Seditioſus & foro gravis.

SECT. V.

This Conſideration reduced to Practice.

1. THE effect of this Conſideration is this, That the ſadneſſes of this life help to ſweeen the bitter cup of Death. For let our life be never ſo long, if our ſtrength were great as that of oxen and camels, if our ſinews were ſtrong as the cordage at the foot of an Oak, if we were as fighting and proſperous people as *Sicinius Dentatus*, who was on the prevailing ſide in an hundred and twenty battels, who had three hundred and twelve publick rewards aſſigned him by his Generals and Princes for his valour and conduct in ſieges and ſhort encounters, and, beſides all this, had his ſhare in nine triumphs; yet ſtill the period ſhall be, that all this ſhall end in Death, and the people ſhall talk of us a-while, good or bad, according as we deſerve, or as they pleaſe; and once it ſhall come to paſs

that concerning every one of us it ſhall be told in the Neighbourhood, that we are dead. This we are apt to think a ſad ſtory; but therefore let us help it with a ſadder. For we therefore need not be much troubled that we ſhall die, becauſe we are not here in eaſe, nor do we dwell in a fair condition: but our daies are full of ſorrow and anguiſh, diſhonoured and made unhappy with many ſins, with a frail and a fooliſh ſpirit, intangled with difficult caſes of conſcience, inſnared with paſſions, amazed with fears, full of cares, divided with curioſities and contradictory intereſts, made aiery and impertinent with vanities, abuſed with ignorance and prodigious errours, made ridiculous with a thouſand wickedneſſes, worn away with labours, loaden with diſeaſes, daily vexed with dangers and temptations, and in love with miſery; we are weakned with delights, afflicted with want, with the evils of my ſelf and of all my family, and with the ſadneſſes of all my friends, and of all good men, even of the whole Church: and therefore methinks we need not be troubled that God is pleaſed to put an end to all theſe troubles, and to let them ſit down in a natural period, which, if we pleaſe, may be to us the beginning of a better life. When the Prince of *Perſia* wept becauſe his Army ſhould all die in the revolution of an age, *Artabanus* told him that they ſhould all meet with evils ſo many and ſo great, that every man of them ſhould wiſh himſelf dead long before that. Indeed it were a ſad thing to be cut of the Stone, and we that are in health tremble to think of it; but the man that is wearied with the diſeaſe looks upon that ſharpneſs as upon his cure and remedy: and as none need to have a tooth drawn, ſo none could well endure it, but he that hath felt the pain of it in his head. So is our life ſo full of evils, that therefore death is no evil to them that have felt the ſmart of this, or hope for the joies of a better.

2. But as it helps to eaſe a certain ſorrow, as a fire draws out fire, and a nail drives forth a nail; ſo it inſtructs us in a preſent duty, that is, that we ſhould not be

be ſo fond of a perpetual ſtorm, nor doat upon the tranſient gauds and gilded thorns of this world. They are not worth a paſſion, nor worth a ſigh or a groan, not of the price of one night's watching; and therefore they are miſtaken and miſerable perſons who, ſince *Adam* planted thorns round about Paradiſe, are more in love with that hedge than all the fruits of the garden, ſottiſh admirers of things that hurt them, of ſweet poiſons, gilded daggers, and ſilken halters. Tell them they have loſt a bountious friend, a rich purchaſe, a fair farm, a wealthy donative, and you diſſolve their patience; it is an evil bigger than their ſpirit can bear, it brings ſickneſs and death, they can neither eat nor ſleep with ſuch a ſorrow. But if you repreſent to them the evils of a vicious habit, and the dangers of a ſtate of ſin; if you tell them they have diſpleaſed God, and interrupted their hopes of Heaven; it may be they will be ſo civil as to hear it patiently, and to treat you kindly, and firſt to commend, and then forget your ſtory, becauſe they prefer this world with all its ſorrows before the pure unmingled felicities of heaven. But it is ſtrange that any man ſhould be ſo paſſionately in love with the thorns that grow on his own ground, that he ſhould wear them for armelets, and knit them in his ſhirt, and prefer them before a kingdom and immortality. No man loves this world the better for his being poor; but men that love it becauſe they have great poſſeſſions, love it becauſe it is troubleſome and chargeable, full of noiſe and temptation, becauſe it is unſafe and ungoverned, flattered and abuſed: and he that conſiders the troubles of an overlong garment and of a crammed ſtomach, a trailing gown and a loaden Table, may juſtly underſtand that all that for which men are ſo paſſionate is their hurt, and their objection, that which a temperate man would avoid, and a wiſe man cannot love.

He that is no fool, but can conſider wiſely, if he be in love with this world, we need not deſpair but that a witty man might reconcile him with tortures, and make him think charitably of the Rack, and be

brought to dwell with Vipers and Dragons, and entertain his gueſts with the ſhrieks of Mandrakes, Cats and Scrich-owles, with the filing of iron, and the harſhneſs of rending of ſilk, or to admire the harmony that is made by an heard of evening Wolves when they miſs their draught of bloud in their midnight revels. The groans of a man in a fit of the Stone are worſe than all theſe; and the diſtractions of a troubled Conſcience are worſe than thoſe groans: and yet a careleſs merry ſinner is worſe than all that. But if we could from one of the battlements of Heaven eſpie how many men and women at this time lie fainting and dying for want of bread, how many young men are hewen down by the ſword of War, how many poor Orphans are now weeping over the graves of their father, by whoſe life they were enabled to eat; if we could but hear how many Mariners and Paſſengers are at this preſent in a ſtorm, and ſhriek out becauſe their keel daſhes againſt a Rock or bulges under them, how many people there are that weep with want, and are mad with oppreſſion, or are deſperate by too quick a ſenſe of a conſtant infelicity; in all reaſon we ſhould be glad to be out of the noiſe and participation of ſo many evils. This is a place of ſorrows and tears, of great evils and a conſtant calamity: let us remove from hence, at leaſt in affections and preparation of mind.

CHAP.

CHAP. II.

A general Preparation towards a holy and bleſſed Death, by way of Exerciſe.

SECT. I.

Three Precepts preparatory to an holy Death, to be practiſed in our whole life.

1. HE *that would die well muſt alwaies look for death, every day knocking at the gates of the grave*, and then the gates of the grave ſhall never prevail upon him to doe him miſchief. This was the advice of all the wiſe and good men of the world, who eſpecially in the daies and periods of their joy and feſtival egreſſions choſe to throw ſome aſhes into their chalices, ſome ſober remembrances of their fatal period. Such was the Black ſhirt of *Saladine*; the Tomb-ſtone preſented to the Emperour of *Conſtantinople* on his Coronation-day; the Biſhop of *Rome*'s two Reeds with flax and a wax-taper; the *Egyptian Skeleton* ſerved up at Feaſts; and *Trimalcion*'s Banquet in *Petronius*, in which was brought in the image of a dead man's bones of ſilver, with ſpondils exactly turning to every of the Gueſts, and ſaying to every one, that You and you muſt die, and look not one upon another, for every one is equally concerned in this ſad repreſentment. Theſe in phantaſtick ſemblances declare a ſevere counſel and uſefull meditation: and it is not eaſie for a man to be gay in his imagination, or to be drunk,

Propera vivere, & ſingulos dies ſingulas vitas puta.

Nihil intereſt inter diem & ſeculum.

Si ſapis, utaris totis, Coline, diebus;
Extremúmque tibi ſemper adeſſe putes.
Martial.

Heu, heu, nos miſeros! quam totus homuncio nil eſt!
Sic erimus cuncti poſtquam nos auferet Orcus.
Ergo vivamus, dum licet eſſe bene.

drunk with joy or wine, pride or revenge, who conſiders ſadly that he muſt ere long dwell in a houſe of darkneſs and diſhonour, and his body muſt be the inheritance of worms, and his Soul muſt be what he pleaſes, even as a man makes it here by his living good or bad. I have read of a young Eremite who, being paſſionately in love with a young Lady, could not by all the arts of Religion and mortification ſuppreſs the trouble of that fancie; till at laſt being told that ſhe was dead, and had been buried about fourteen daies, he went ſecretly to her Vault, and with the skirt of his mantle wiped the moiſture from the Carkaſs, and ſtill at the return of his temptation laid it before him, ſaying, *Behold, this is the beauty of the woman thou didſt ſo much deſire:* and ſo the man found his cure. And if we make death as preſent to us, our own death, dwelling and dreſſed in all its pomp of fancie and proper circumſtances; if any thing will quench the heats of luſt, or the deſires of mony, or the greedy paſſionate affections of this world, this muſt doe it. But withall, the frequent uſe of this meditation, by curing our preſent inordinations, will make death ſafe and friendly, and by its very cuſtom will make that the King of terrours ſhall come to us without his affrighting dreſſes; and that we ſhall ſit down in the grave as we compoſe our ſelves to ſleep, and doe the duties of nature and choice. The old people that lived near the *Riphæan* mountains were taught to converſe with death, and to handle it on all ſides, and to diſcourſe of it as of a thing that will certainly come, and ought ſo to doe. Thence their minds and reſolutions became capable of death, and they thought it a diſhonourable thing, with greedineſs to keep a life that muſt goe from us, to lay aſide its thorns, and to return again circled with a glory and a Diadem.

——Certè populi quos deſpicit Arctos
Felices errore ſuo, quos ille timorum
Maximus haud urget, Lethi metus——
——Indè ruendi
In ferrum mens prona viris, animæque capaces
Mortis, & ignavum redituræ parcere vitæ.

Qui quotidie vitæ ſuæ manum im-

2. *He that would die well, muſt all the daies of his life lay up againſt the day of death*; not onely by the general proviſi-

proviſions of holineſs, and a pious life indefinitely, but proviſions proper to the neceſſities of that Great day of expence, in which a man is to throw his laſt caſt for an eternity of joies or ſorrows: ever remembring, that this alone well performed is not enough to paſs us into Paradiſe, but that alone done fooliſhly is enough to ſend us into Hell, and the want of either a holy life or death makes a man to fall ſhort of the mighty price of our high calling. * In order to this rule we are to conſider what ſpecial graces we ſhall then need to exerciſe, and by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers and a great treaſure of devotion laid up in Heaven, provide before-hand a reſerve of ſtrength and mercy. Men in the courſe of their lives walk lazily and incurioufly, as if they had both their feet in one ſhoe; and when they are paſſively revolved to the time of their diſſolution, they have no mercies in ſtore, no patience, no faith, no charity to God or deſpite of the world, being without guſt or appetite for the land of their inheritance, which Chriſt with ſo much pain and bloud had purchaſed for them. When we come to die indeed, we ſhall be very much put to it to ſtand firm upon the two feet of a Chriſtian, *faith* and *patience*. When we our ſelves are to uſe the articles, to turn our former diſcourſes into preſent practice, and to feel what we never felt before, we ſhall find it to be quite another thing, to be willing preſently to quit this life and all our preſent poſſeſſions for the hopes of a thing which we were never ſuffered to ſee, and ſuch a thing of which we may fail ſo many waies, and of which if we fail any way we are miſerable for ever. Then we ſhall find how much we have need to have ſecured the Spirit of God and the grace of Faith by an habitual, perfect, unmoveable reſolution. * The ſame alſo is the caſe of Patience, which will be aſſaulted with ſharp pains, diſturbed fancies, great fears, want of a preſent mind, natural weakneſſes, frauds of the Devil, and a thouſand accidents and imperfections.

poſuit, non indiget tempore. *Seneca.*

Inſere nunc, Melibœe, pyros, pone ordine vites.

It concerns us therefore highly in the whole courſe of our lives, not onely to accuſtom our ſelves to a patient ſuffering of injuries and affronts, of perſecutions and loſſes, of croſs accidents and unneceſſary circumſtances; but alſo, by repreſenting death as preſent to us, to conſider with what arguments then to fortifie our Patience, and by aſſiduous and fervent prayer to God all our life long to call upon him to give us patience and great aſſiſtances, a ſtrong faith and a confirmed hope, the Spirit of God and his holy Angels aſſiſtants at that time, to reſiſt and to ſubdue the Devil's temptations and aſſaults; and ſo to fortifie our heart, that it break not into intolerable ſorrows and impatience, and end in wretchleſneſs and infidelity. * But this is to be the work of our life, and not to be done at once; but as God gives us time, by ſucceſſion, by parts and little periods. For it is very remarkable, that God who giveth plenteouſly to all creatures, he hath ſcattered the firmament with Stars as a man ſows corn in his fields, in a multitude bigger than the capacities of humane order; he hath made ſo much variety of creatures, and gives us great choice of meats and drinks although any one of both kinds would have ſerved our needs; and ſo in all inſtances of nature: yet in the diſtribution of our Time God ſeems to be ſtrait-handed, and gives it to us, not as nature gives us Rivers, enough to drown us, but drop by drop, minute after minute, ſo that we never can have two minutes together, but he takes away one when he gives us another. This ſhould teach us to value our Time, ſince God ſo values it, and by his ſo ſmall diſtribution of it, tells us it is the moſt precious thing we have. Since therefore in the day of our death we can have ſtill but the ſame little portion of this precious time, let us in every minute of our life, I mean, in every diſcernible portion, lay up ſuch a ſtock of reaſon and good works, that they may convey a value to the imperfect and ſhorter actions of our death-bed; while God rewards the piety of our lives by his gracious acceptation and bene-

benediction upon the actions preparatory to our Death-bed.

3, *He that desires to die well and happily, above all things, must be carefull that he do not live a soft, a delicate and a voluptuous life*; but a life severe, holy, and under the discipline of the Cross, under the conduct of prudence and observation, a life of warfare and sober counsels, labour and watchfulness. No man wants cause of tears and a daily sorrow. Let every man consider what he feels, and acknowledge his misery; let him confess his sin, and chastise it; let him bear his cross patiently, and his persecutions nobly, and his repentances willingly and constantly; let him pity the evils of all the world, and bear his share of the calamities of his Brother; let him long and sigh for the joies of Heaven; let him tremble and fear because he hath deserved the pains of Hell; let him commute his eternal fear with a temporal suffering, preventing God's judgment by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare: and by that time he hath summed up all these labours, and duties, and contingencies, all the proper causes, instruments and acts of sorrow, he will find, that for a secular joy and wantonness of spirit there are not left many void spaces of his life. It was St. *James*'s advice, *Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into weeping:* And *Bonaventure*, in the Life of Christ, reports that the Holy Virgin Mother said to Saint *Elizabeth*, *That grace does not descend into the Soul of a man but by prayer and affliction.* Certain it is, that a mourning spirit and an afflicted body are great instruments of reconciling God to a sinner, and they alwaies dwell at the gates of atonement and restitution. *But, besides this, a delicate and prosperous life is hugely contrary to the hopes of a blessed eternity. *Wo be to them that are at ease in Sion*, so it was said of old: and our blessed Lord said, *Wo be to you that laugh, for ye shall weep*; but, *Blessed are they that mourn, for they shall be comforted.* Here or hereafter we must have our portion of sorrows. *He that now goeth*

Chap. 4. 9.

Neque enim Deus ullâ re perinde atq; corporis ærumnâ conciliatur. *Naz. Orat.* 18.

Amos 6. 1.

Luke 6. 25.

Matth. 5. 4.

Psal. 126. 6. *goeth on his way weeping, and beareth forth good seed with him, shall doubtless come again with joy, and bring his sheaves with him.* And certainly he that sadly considers the portion of *Dives*, and remembers that the account which *Abraham* gave him for the unavoidableness of his torment was, because he had *his good things in this life*, must in all reason with trembling run from a course of banquets, and *faring deliciously every day*, as being a dangerous estate, and a consignation to an evil greater than all danger, the pains and torments of unhappy souls. If either by patience or repentance, by compassion or persecution, by choice or by conformity, by severity or discipline, we allay the festival follies of a soft life, and profess under the Cross of Christ, we shall more willingly and more safely enter into our grave: but the Death-bed of a voluptuous man upbraids his little and couzening prosperities, and exacts pains made * sharper by the passing from soft beds, and a softer mind. *He that would die holily and happily, must in this world love tears, humility, solitude and repentance.*

* Sed longi pœnas fortuna favoris
Exigit à misero, quæ tanto pondere famæ
Res premit adversas, fatisque prioribus urget.
Lucan. l. 8.

SECT. II.

Of daily Examination of our actions in the whole course of our health, preparatory to our Death-bed.

HE that will die well and happily must dress his Soul by a diligent and frequent scrutiny: He must perfectly understand and watch the state of his Soul; he must set his house in order before he be fit to die. And for this there is great reason, and great necessity.

Reasons for a daily Examination.

1. For, if we consider the disorders of every day, the multitude of impertinent words, the great portions

tions of time ſpent in vanity, the daily omiſſions of duty, the coldneſs of our Prayers, the indifference of our ſpirit in holy things, the uncertainty of our ſecret purpoſes, our infinite deceptions and hypocriſies, ſometimes not known, very often not obſerved by our ſelves, our want of Charity, our not knowing in how many degrees of action and purpoſe every vertue is to be exerciſed, the ſecret adherencies of pride, and too forward complacency in our beſt actions, our failings in all our relations, the niceties of difference between ſome vertues and ſome vices, the ſecret undiſcernible paſſages from lawfull to unlawfull in the firſt inſtances of change, the perpetual miſtakings of permiſſions for duty, and licentious practices for permiſſions, our daily abuſing the liberty that God gives us, our unſuſpected ſins in the managing a courſe of life certainly lawfull, our little greedineſſes in eating, our ſurpriſes in the proportions of our drinkings, our too great freedoms and fondneſſes in lawfull loves, our aptneſs for things ſenſual, and our deadneſs and tediouſneſs of ſpirit in ſpiritual employments, beſides infinite variety of caſes of conſcience that do occur in the life of every man, and in all intercourſes of every life, and that the productions of ſin are numerous and increaſing, like the families of the Northern people, or the genealogies of the firſt Patriarchs of the world; from all this we ſhall find, that the computations of a man's life are buſie as the Tables of Sines and Tangents, and intricate as the accounts of Eaſtern Merchants: and therefore it were but reaſon we ſhould ſum up our accounts at the foot of every page, I mean, that we call our ſelves to ſcrutiny every night when we compoſe our ſelves to the little images of Death.

2. For, if we make but one general account, and never reckon till we die, either we ſhall onely reckon by great ſums, and remember nothing but clamorous and crying ſins, and never conſider concerning particulars, or forget very many: or if we could conſider all that we ought, we muſt needs be confounded with the multitude and variety. But if we obſerve all

all the little paſſages of our life, and reduce them into the order of accounts and accuſations, we ſhall find them multiply ſo faſt, that it will not onely appear to be an eaſe to the accounts of our Death-bed, but by the inſtrument of ſhame will reſtrain the inundation of evils; it being a thing intolerable to humane modeſty, to ſee ſins increaſe ſo faſt, and vertues grow up ſo ſlow; to ſee every day ſtain'd with the ſpots of leproſie, or ſprinkled with the marks of a leſſer evil.

3. It is not intended we ſhould take accounts of our lives onely to be thought religious, but that we may ſee our evil and amend it, that we daſh our ſins againſt the ſtones, that we may go to God, and to a ſpiritual Guide, and ſearch for remedies, and apply them. And indeed no man can well obſerve his own growth in Grace, but by accounting ſeldomer returns of ſin, and a more frequent victory over temptations; concerning which every man makes his obſervations according as he makes his inquiries and ſearch after himſelf. In order to this it was that Saint *Paul* wrote, before the receiving the Holy Sacrament, *Let a man examine himſelf, and ſo let him eat.* This Precept was given in thoſe daies when they communicated every day, and therefore *a daily examination* alſo was intended.

4. And it will appear highly fitting, if we remember that at the day of Judgment not onely the greateſt lines of life, but every branch and circumſtance of every action, every word and thought, ſhall be called to ſcrutiny and ſevere Judgment: inſomuch that it was a great truth which one ſaid, *Wo be to the moſt innocent life, if God ſhould ſearch into it without mixtures of mercy.* And therefore we are here to follow Saint *Paul*'s advice, *Judge your ſelves, and you ſhall not be judged of the Lord.* The way to prevent God's anger is to be angry with our ſelves; and by examining our actions, and condemning the Criminal, by being Aſſeſſours in God's Tribunal, at leaſt we ſhall obtain the favour of the Court. *As therefore every night we muſt make our Bed the memorial of our Grave, ſo*

let

let our evening thoughts be an image of the day of Judgement.

5. This advice was ſo reaſonable and proper an inſtrument of vertue, that it was taught even to the Scholars of *Pythagoras* by their Maſter; '*let not* '*ſleep ſeize upon the regions of your ſenſes, before you* '*have three times recalled the converſation and accidents* '*of the day:* Examine what you have committed againſt the Divine Law, what you have omitted of your duty, and in what you have made uſe of the Divine grace to the purpoſes of vertue and religion; *joyning the Judge Reaſon to the Legiſlative mind or Conſcience*, that God may reign there as a Law-giver and a Judge. Then Chriſt's Kingdom is ſet up in our hearts, then we alwaies live in the eye of our Judge, and live by the meaſures of Reaſon, Religion and ſober counſels.

The benefits we ſhall receive by practiſing this advice in order to a bleſſed Death, will alſo add to the account of Reaſon and fair inducements.

The Benefits of this Exerciſe.

1. By a daily examination of our actions we ſhall the eaſier cure a great ſin, and prevent its arrival to become habitual. For [*to examine*] we ſuppoſe to be a relative duty, and inſtrumental to ſomething elſe. We examine our ſelves, that we may find out our failings and cure them: and therefore if we uſe our remedy when the wound is freſh and bleeding, we ſhall find the cure more certain and leſs painfull. For ſo a Taper, when its crown of flame is newly blown off, retains a nature ſo ſymbolical to light, that it will with greedineſs re-inkindle and ſnatch a ray from the neighbour fire. So is the Soul of man, when it is newly fallen into ſin; although God be angry with it, and the ſtate of God's favour and its own graciouſneſs is interrupted, yet the habit is not naturally changed; and ſtill God leaves ſome roots of vertue ſtanding, and the man is modeſt, or apt to be made aſhamed, and he is not grown

grown a bold ſinner: but if he ſleeps on it, and returns again to the ſame ſin, and by degrees grows in love with it, and gets the cuſtom, and the ſtrangeneſs of it is taken away, then it is his Maſter, and is ſwell'd into an heap, and is abetted by uſe, and corroborated by newly-entertained principles, and is inſinuated into his nature, and hath poſſeſſed his affections, and tainted the will and underſtanding: and by this time a man is in the ſtate of a decaying Merchant, his accounts are ſo great, and ſo intricate, and ſo much in arrear, that to examine it will be but to repreſent the particulars of his calamity; therefore they think it better to pull the napkin before their eyes than to ſtare upon the circumſtances of their death.

2. A daily or frequent examination of the parts of our life will interrupt the proceeding and hinder the journey of little ſins into an heape. For many daies do not paſs the beſt perſons in which they have not many idle words or vainer thoughts to ſully the fair whiteneſs of their ſouls, ſome indiſcreet paſſions or trifling purpoſes, ſome impertinent diſcontents or unhandſome uſages of their own perſons or their deareſt Relatives. And though God *is not extreme to mark what is done amiſs*, and therefore puts theſe upon the accounts of his mercy, and the title of the Croſs; yet in two caſes theſe little ſins combine and cluſter: (and we know that grapes were once in ſo great a bunch, that one cluſter was the load of two men:) that is, 1. When either we are in love with ſmall ſins; or, 2. When they proceed from a careleſs and incurious ſpirit into frequency and continuance. For ſo the ſmalleſt atoms that dance in all the little cells of the world are ſo trifling and immaterial that they cannot trouble an eye, nor vex the tendereſt part of a wound where a barbed arrow dwelt; yet when by their infinite numbers (as *Meliſſa* and *Parmenides* affirm) they danced firſt into order, then into little bodies, at laſt they made the matter of the world. So are the little indiſcretions of our life; *they are alwaies inconſiderable, if they be conſidered*; and

and contemptible, if they be not deſpiſed; and God does not regard them, if we do. We may eaſily keep them aſunder by our daily or nightly thoughts, and prayers, and ſevere ſentences: but even the leaſt ſand can check the tumultuous pride, and become a limit to the Sea, when it is in an heap and in united multitudes; but if the wind ſcatter and divide them, the little drops and the vainer froth of the water begins to invade the ſtrand. Our ſighs can ſcatter ſuch little offences; but then be ſure to breath ſuch accents frequently, leſt they knot, and combine, and grow big as the ſhoar, and *we periſh in ſand*, in trifling inſtances. *He that deſpiſeth little things ſhall periſh by little and little*; ſo ſaid the ſon of *Sirach*. Eccluſ. 19. 1.

3. A frequent examination of our actions will intenerate and ſoften our conſciences, ſo that they ſhall be impatient of any rudeneſs or heavier load: And he that is uſed to ſhrink when he is preſſed with a branch of twining Oſier, will not willingly ſtand in the ruines of a houſe, when the beam daſhes upon the pavement. And provided that our nice and tender ſpirit be not vexed into ſcruple, nor the ſcruple turned into unreaſonable fears, nor the fears into ſuperſtition; he that by any arts can make his ſpirit tender and apt for religious impreſſions, hath made the faireſt ſeat for Religion, and the unapteſt and uneaſieſt entertainment for ſin and eternal Death, in the whole world.

Qui levi commonitione pellitur, non opus eſt ut fortitudine & armis invadatur. *Seneca.*

4. A frequent examination of the ſmalleſt parts of our lives is the beſt inſtrument to make our repentance particular, and a fit remedy to all the members of the whole body of ſin. For our examination put off to our death-bed of neceſſity brings us into this condition, that very many thouſands of our ſins muſt be (or not be at all) waſhed off with a general repentance, which the more general and indefinite it is, it is ever ſo much the worſe. And if he that repents the longeſt and the oftneſt, and upon the moſt inſtances, is ſtill during his whole life but an imperfect penitent, and there are very many reſerves left to be wiped off by God's

God's mercies, and to be eaſed by collateral aſſiſtances, or to be groaned for at the terrible day of Judgment; it will be but a ſad ſtory to conſider, that the ſins of a whole life, or of very great portions of it, ſhall be put upon the remedy of one examination, and the advices of one diſcourſe, and the activities of a decayed body, and a weak and an amazed ſpirit. Let us doe the beſt we can, we ſhall find that the mere ſins of ignorance and unavoidable forgetfulneſs will be enough to be intruſted to ſuch a bank; and that if a general repentance will ſerve toward their expiation, it will be an infinite mercy: but we have nothing to warrant our confidence, if we ſhall think it to be enough on our Death-bed to confeſs the notorious actions of our lives, and to ſay, [*The Lord be mercifull to me for the infinite tranſgreſſions of my life, which I have wilfully or careleſly forgot*;] for very many of which the repentance, the diſtinct, particular, circumſtantiate repentance of a whole life would have been too little, if we could have done more.

5. After the enumeration of theſe advantages I ſhall not need to add, that if we decline or refuſe to call our ſelves frequently to account, and to uſe daily advices concerning the ſtate of our Souls, it is a very ill ſign that our Souls are not right with God, or that they do not dwell in Religion. But this I ſhall ſay, that they who do uſe this exerciſe frequently will make their conſcience much at eaſe, by caſting out a daily load of humour and ſurfeit, the matter of diſeaſes and the inſtruments of death. *He that does not frequently ſearch his Conſcience, is a houſe without a window*, and like a wild untutoured ſon of a fond and undiſcerning widow.

But if this exerciſe ſeem too great a trouble, and that by ſuch advices Religion will ſeem a burthen; I have two things to oppoſe againſt it.

1. One is, that we had better bear the burthen of the Lord, than the burthen of a baſe and polluted conſcience. Religion cannot be ſo great a trouble as a guilty ſoul; and whatſoever trouble can be fanſied in this

this or any other action of Religion, it is onely to unexperienced persons. It may be a trouble at first, just as is every change and every new accident: but if you doe it frequently and accustom your spirit to it, as the custom will make it easie, so the advantages will make it delectable; *that* will make it facil as nature, *these* will make it as pleasant and eligible as reward.

Elige vitam optimam; consuetudo faciet jucundissimam. *Seneca.*

2. The other thing I have to say is this; That to examine our lives will be no trouble, if we do not intricate it with businesses of the world and the Labyrinths of care and impertinent affairs. A man had need have a quiet and disintangled life who comes to search into all his actions, and to make judgment concerning his errours and his needs, his remedies and his hopes. *They that have great intrigues of the world, have a yoke upon their necks, and cannot look back.* And he that covets many things greedily, and snatches at high things ambitiously, that despises his neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise: he hath reason to be afraid of his own memory, and to dash his glass in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him, he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world in all things where prudently he may. But if we doe otherwise, we shall find that the accounts of our Death-bed and the examination made by a disturbed understanding will be very empty of comfort, and full of inconveniences.

Securæ & quietæ mentis est in omnes vitæ partes discurrere; occupatorum animi velut sub jugo sunt, respicere non possunt. *Seneca.*

6. For hence it comes that men die so timorously and uncomfortably, as if they were forced out of their lives by the violences of an executioner. Then, without much examination, they remember how wickedly they have lived, without Religion, against the laws of the Covenant of grace, *without God in the world;*

then they ſee ſin goes off like an amazed, wounded, affrighted perſon from a loſt battel, without honour, without a veil, with nothing but ſhame and ſad remembrances: then they can conſider, that if they had lived vertuouſly, all the trouble and objection of that would now be paſt, and all that had remained ſhould be peace and joy, and all that good which dwells within the houſe of God, and eternal life. But now they find they have done amiſs and dealt wickedly, they have no bank of good works, but a huge treaſure of wrath, and they are going to a ſtrange place, and what ſhall be their lot is uncertain; (ſo they ſay, when they would comfort and flatter themſelves:) but in truth of Religion their portion is ſad and intolerable, without hope and without refreſhment, and they muſt uſe little ſilly arts to make them go off from their ſtage of ſins with ſome handſome circumſtances of opinion: they will in civility be abuſed that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted; and by that time they are gone a while, they ſee that they deceived themſelves all their days, and were by others deceived at laſt.

Let us make it our own caſe: We ſhall come to that ſtate and period of condition, in which we ſhall be infinitely comforted, if we have lived well; or elſe be amazed and go off trembling, becauſe we are guilty of heaps of unrepented and unforſaken ſins. It may happen we ſhall not then underſtand it ſo, becauſe moſt men of late ages have been abuſed with falſe principles, and they are taught (or they are willing to believe) that a little thing is enough to ſave them, and that Heaven is ſo cheap a purchaſe, that it will fall upon them whether they will or no. The miſery of it is, they will not ſuffer themſelves to be confuted, till it be too late to recant their errour. In the *interim*, they are impatient to be examined, as a leper is of a comb, and are greedy of the world, as children of raw fruit; and they hate a ſevere reproof, as they do thorns in their bed; and they love to lay aſide Religion, as a drunken perſon does to forget his

his ſorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the Hieroglyphicks of an eternal ſorrow. The daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* waſhed him, and the Sun anointed him; but it proved to him but a ſad proſperity: for after a long life of conſtant proſperous ſucceſſes he was ſurpriſed by his enemies, and hanged up till the dew of heaven wet his cheeks, and the Sun melted his greaſe. Such is the condition of thoſe perſons who, living either in the deſpight or in the neglect of Religion, lie wallowing in the drunkenneſs of proſperity or worldly cares: they think themſelves to be exalted till the evil day overtakes them; and then they can expound their dream of life to end in a ſad and hopeleſs death. I remember that *Cleomenes* was called a God by the *Egyptians*, becauſe when he was hanged, a Serpent grew out of his body, and wrapt it ſelf about his head; till the Philoſophers of *Egypt* ſaid, it was natural that from the marrow of ſome bodies ſuch productions ſhould ariſe. And indeed it repreſents the condition of ſome men, who being dead are eſteemed Saints and beatified perſons, when their head is encircled with dragons, and is entred into the poſſeſſion of devils, *that old Serpent and deceiver*. For indeed their life was ſecretly ſo corrupted, that ſuch ſerpents fed upon the ruines of the ſpirit, and the decays of grace and reaſon. To be couzened in making judgments concerning our final condition is extremely eaſie; but if we be couzened, we are infinitely miſerable.

SECT. III.

Of exerciſing Charity during our whole Life.

HE that would die well and happily, muſt in his lifetime according to all his capacities exercife Charity; and becauſe Religion is the life of the Soul,

R. ſpice quid prodeſt preſentis temporis ævum.
Omne quod eſt nihil eſt, præter amare Deum.

and Charity is the life of Religion, the same which gives life to the better part of Man which never dies, may obtain of God a mercy to the inferiour part of Man in the day of its dissolution.

1. Charity is the great chanel through which God passes all his mercy upon Mankind. For we receive absolution of our sins in proportion to our forgiving our brother. This is the rule of our hopes, and the measure of our desire in this world; and in the day of Death and Judgment the great Sentence upon Mankind shall be transacted according to our Alms, which is the other part of Charity. Certain it is, that God cannot, will not, never did reject a charitable man in his greatest needs and in his most passionate prayers; for *God* himself *is love*, and every degree of Charity that dwells in us is the participation of the Divine nature: and therefore when upon our Death-bed a cloud covers our head, and we are enwrapped with sorrow; when we feel the weight of a sickness, and do not feel the refreshing visitations of God's loving-kindness; when we have many things to trouble us, and looking round about us we see no comforter; then call to mind what injuries you have forgiven, how apt you were to pardon all affronts and real persecutions, how you embraced peace when it was offered you, how you *followed after peace* when it ran from you: and when you are weary of one side, turn upon the other, and remember the *Alms* that by the grace of God and his assistances you have done, and look up to God, and with the eye of faith behold him coming in the cloud, and pronouncing the sentence of Dooms-day according to his mercies and thy Charity.

Quod expendi habui;
Quod donavi habeo;
Quod negavi punior,
Quod servavi perdidi.

2. Charity with its Twin-daughters, Alms and Forgiveness, is especially effectual for the procuring God's mercies in the day and the manner of our death. *Alms deliver from death*, said old *Tobias*; and *Alms make an atonement for sins*, said the son of *Sirach*: and so said *Daniel*, and so say all the wise men of the World. And in this sense also is that of S. *Peter*, *Love covers a multitude*

Tob. 4. 10. & 12. 9. Ecclus. 3. 30. Dan. 4. 27. 1 Pet. 4. 8. Isa. 1. 17.

multitude of ſins; and * S. *Clement* in his Conſtitutions gives this counſel, *If you have any thing in your hands, give it, that it may work to the remiſſion of thy ſins: For by Faith and Alms ſins are purged.* The ſame alſo is the counſel of *Salvian*, who wonders that men who are guilty of great and many ſins will not work out their pardon by Alms and mercy. But this alſo muſt be added out of the words of *Lactantius*, who makes this rule compleat and uſefull; *But think not, becauſe ſins are taken away by Alms, that by thy money thou mayeſt purchaſe a licence to ſin. For ſins are aboliſhed, if becauſe thou haſt ſinned thou giveſt to God*, that is, to God's poor ſervants, and his indigent neceſſitous creatures: But if thou ſinneſt upon confidence *of giving*, thy ſins are not aboliſhed. For God deſires infinitely that men ſhould be purged from their ſins, and therefore commands us to repent: but to repent is nothing elſe but to profeſs and affirm (that is, to purpoſe, and to make good that purpoſe) that they will ſin no more.

* Lib. 7. cap. 13. Ἐὰν ἔχητε διὰ τῶν χειρῶν ὑμῶν, δότε, ἵνα ἐργάσηται εἰς λύτρωσιν ἁμαρτιῶν ὑμῶν, ἐλεημοσύναις γὰρ καὶ πίστει ἐκκαθαίρεται ἁμαρτία.

Agere autem pœnitentiam nihil aliud eſt quàm profiteri & affirmare ſe non ulteriùs peccaturum.

Now Alms are therefore effective to the abolition and pardon of our ſins, becauſe they are preparatory *to*, and impetratory *of* the grace of Repentance, and are fruits of Repentance: and therefore * S. *Chryſoſtom* affirms, that Repentance without Alms is dead, and without wings, and can never ſoar upwards to the element of Love. But becauſe they are a part of Repentance, and hugely pleaſing to Almighty God, therefore they deliver us from the evils of an unhappy and accurſed death: for ſo Chriſt delivered his Diſciples from the ſea, when he appeaſed the ſtorm, though they ſtill ſailed in the chanel. And this S. *Hierome* verifies with all his reading and experience, ſaying, *I do not remember to have read, that ever any charitable perſon died an evil death.* And although a long experience hath obſerved God's mercies to deſcend upon charitable people, like the dew upon *Gideon*'s fleece when all the world was dry; yet forthis alſo we have a promiſe, which is not onely an argument of a certain

* Orat. 2. de pœnitentia.

Nunquam memini me legiſſe malâ morte mortuum qui libenter opera charitatis exercuit. *ad* Nepot.

number of years, (as experience is) but a security for eternal ages. *Make ye friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.* When Faith fails, and Chastity is useless, and Temperance shall be no more, then Charity shall bear you upon wings of Cherubims, to the eternal mountain of the Lord. *I have been a lover of mankind, and a friend, and mercifull; and now I expect to communicate in that great kindness which he shews that is the great God and Father of men and mercies,* said *Cyrus the Persian* on his Death-bed.

Luk. 16. 9.

Ἐγὼ φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἄν μοι δοκῶ κοινωνῆσαι τοῦ εὐεργητοῦντος ἀνθρώπους.

I do not mean this should onely be a Death-bed Charity, any more than a Death-bed Repentance; but it ought to be the Charity of our life and healthfull years, a parting with portions of our goods then when we can keep them. We must not first kindle our lights when we are to descend into our houses of darkness, or bring a glaring torch suddenly to a dark room; that will amaze the eye, and not delight it, or instruct the body: but if our Tapers have in their constant course descended into their grave, crowned all the way with light, then let the Death-bed Charity be doubled, and the light burn brightest when it is to deck our Hearse. But concerning this I shall afterwards give account.

Da dum tempus habes, tibi propria sit manus hæres.
Auferet hoc nemo quod dabis ipse Deo.

SECT. IV.

General Considerations to enforce the former Practices.

THese are the general Instruments of Preparation in order to a holy Death: it will concern us all to use them *diligently* and *speedily*; for *we must be long in doing that which must be done but once:* and therefore we must begin betimes, and lose no time; especially since it is so great a venture, and upon it depends so great a state.

Quod sæpe fieri non potest fiat diu. *Seneca.*

ſtate. *Seneca* ſaid well, *There is no Science or Art in the world ſo hard as to live and die well: The Profeſſours of other Arts are vulgar and many*; but he that knows how to doe this buſineſs is certainly inſtructed to eternity. But then let me remember this, that a wiſe perſon will alſo put moſt upon the greateſt intereſt. Common prudence will teach us this. No man will hire a General to cut wood, or ſhake hay with a Sceptre, or ſpend his Soul and all his faculties upon the purchace of a cockle-ſhell; but he will fit inſtruments to the dignity and exigence of the deſign. And therefore ſince Heaven is ſo glorious a ſtate, and ſo certainly deſigned for us, if we pleaſe, let us ſpend all that we have, all our paſſions and affections, all our ſtudy and induſtry, all our deſires and ſtratagems, all our witty and ingenious faculties, toward the arriving thither, whither if we do come, every minute will infinitely pay for all the troubles of our whole life; if we do not, we ſhall have the reward of fools, an unpitied and an upbraided miſery.

Nullius rei quàm vivere difficiſior eſt ſcientia: Profeſſores aliarum artium vulgò multique ſunt. *Seneca.* Nunc ratio nulla eſt, reſtandi nulla facultas, Æternas quoniam pœnas in morte timendum. *Lucret.* Virtutem videant, intabeſcántque relictâ.

To this purpoſe I ſhall repreſent the ſtate of dying and dead men in the devout words of ſome of the Fathers of the Church, whoſe ſenſe I ſhall exactly keep, but change their order; that by placing ſome of their diſperſed meditations into a chain or ſequel of diſcourſe, I may with their precious ſtones make an Union, and compoſe them into a jewel: for though the meditation is plain and eaſie, yet it is affectionate, and material, and true, and neceſſary.

The Circumſtances of a dying man's Sorrow, and Danger.

When the ſentence of death is decreed, and begins to be put in execution, it is ſorrow enough to ſee or feel reſpectively the ſad accents of the agony and laſt contentions of the Soul, and the reluctancies and unwillingneſſes of the Body: The Forehead waſh'd with a new and ſtranger baptiſm, beſmear'd with a cold ſweat, tenacious and clammy, apt to make it cleave

to the roof of his coffin; the Noſe cold and undiſcerning, not pleaſed with perfumes, nor ſuffering violence with a cloud of unwholeſome ſmoak; the Eyes dim as a ſullied mirrour, or the face of Heaven when God ſhews his anger in a prodigious ſtorm; the Feet cold, the Hands ſtiff; the Phyſicians deſpairing, our Friends weeping, the rooms dreſſed with darkneſs and ſorrow; and the exteriour parts betraying what are the violences which the Soul and ſpirit ſuffer: the nobler part, like the lord of the houſe, being aſſaulted by exteriour rudeneſſes, and driven from all the out-works, at laſt faint and weary with ſhort and frequent breathings, interrupted with the longer accents of ſighs, without moiſture, but the excreſcencies of a ſpilt humour, when the pitcher is broken at the ciſtern, it retires to its laſt fort, *the heart*, whither it is purſued, and ſtormed, and beaten out, as when the barbarous *Thracian* ſacked the glory of the *Grecian* Empire. Then calamity is great, and ſorrow rules in all the capacities of Man; then the mourners weep, becauſe it is civil, or becauſe they need thee, or becauſe they fear: but who ſuffers for thee with a compaſſion ſharp as is thy pain? Then the noiſe is like the faint echo of a diſtant valley, and few hear, and they will not regard thee, who ſeemeſt like a perſon void of underſtanding, and of a departing intereſt. *Verè tremendum eſt mortis ſacramentum.* But theſe accidents are common to all that die; and when a ſpecial Providence ſhall diſtinguiſh them, they ſhall die with eaſie circumſtances: but as no piety can ſecure it, ſo muſt no confidence expect it, but wait for the time, and accept the manner of the diſſolution. But that which diſtinguiſhes them is this:

Nilus.

S. Baſil.

He that hath lived a wicked life, if his Conſcience be alarmed, and that he does not die like a Wolf or a Tigre, without ſenſe or remorſe of all his wildneſs and his injury, his beaſtly nature, and deſart and untilled manners, if he have but ſenſe of what he is going to ſuffer, or what he may expect to be his portion; then we may imagine the terrour of their abuſed fancies, how they ſee affrighting ſhapes, and becauſe they fear

fear them, they feel the gripes of Devils, urging the unwilling ſouls from the kinder and faſt embraces of the body, calling to the Grave, and haſting to Judgment, exhibiting great bills of uncancelled crimes, awakening and amazing the Conſcience, breaking all their hope in pieces, and making Faith uſeleſs and terrible, becauſe the Malice was great, and the Charity was none at all. Then *they look for ſome to have pity on them, but there is no man.* No man dares be their pledge; *No man can redeem their ſoul*, which now feels what it never feared. Then the tremblings and the ſorrow, the memory of the paſt ſin, and the fear of future pains, and the ſenſe of an angry God, and the preſence of ſome Devils, conſign him to the eternal company of all the damned and accurſed ſpirits. Then they want an Angel for their guide, and the Holy Spirit for their comforter, and a good Conſcience for their teſtimony, and Chriſt for their Advocate, and they die and are left in priſons of earth or air, in ſecret and undiſcerned regions, to weep and tremble, and infinitely to fear the coming of the day of Chriſt; at which time they ſhall be brought forth to change their condition into a worſe, where they ſhall for ever feel more than we can believe or underſtand.

S. *Chryſoſtomus.*

Ephræm Syrus.

But when a good man dies, one that hath lived innocently, or made *joy in Heaven* at his timely and effective repentance, and in whoſe behalf the Holy *Jeſus* hath interceded proſperouſly, and for whoſe intereſt *the Spirit makes interpellations with groans and ſighs unutterable*, and in whoſe defence the Angels drive away the Devils on his Death-bed becauſe his ſins are pardoned, and becauſe he reſiſted the Devil in his life-time, and fought ſucceſsfully, and perſevered unto the end; then the joys break forth through the clouds of ſickneſs, and the conſcience ſtands upright, and confeſſes the glories of God, and owns ſo much integrity that it can hope for pardon, and obtain it too: then the ſorrows of the ſickneſs, and the flames of the Fever, or the faintneſs of the Conſumption, do but untie the Soul from its chain, and let it go forth,

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firſt

first into liberty, and then to glory. For it is but for a little while that the face of the skie was black, like the preparations of the night, but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watery eye, and then shine without a tear. But it is an infinite refreshment to remember all the comforts of his Prayers, the frequent victory over his Temptations, the mortification of his Lust, the noblest sacrifice to God, in which he most delights, that we have given him our wills, and killed our appetites for the interests of his services: then all the trouble of that is gone, and what remains is a portion in the inheritance of *Jesus*, of which he now talks no more as a thing at distance, but is entring into the possession. When the veil is rent, and the prison-doors are open at the presence of God's Angel, the Soul goes forth full of hope, sometimes with evidence, but always with certainty in the thing, and instantly it passes into the throngs of Spirits, where Angels meet it singing, and the Devils flock with malicious and vile purposes, desiring to lead it away with them into their houses of sorrow: there they see things which they never saw, and hear voices which they never heard. There the Devils charge them with many sins, and the Angels remember that themselves rejoyced when they were repented of. Then the Devils aggravate and describe all the circumstances of the sin, and add calumnies; and the Angels bear the Soul forward still, because their Lord doth answer for them. Then the Devils rage and gnash their teeth; they see the Soul chast and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace. Then the Soul passes forth and rejoyces, passing by the Devils in scorn and triumph, being securely carried into the bosom of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared; and then they shall feast and sing, rejoyce and worship for * ever and ever. Fearfull and formidable

S. *Martyrius*, S. *Eustratius* Martyr.

S *Chrysostomus*.

* Μεγίστη τῶν αἱρετῶν θεοσέβεια δι' ἧς ἀθανατίζεται ἡ ψυχή. Philo.

dable to unholy perſons is the firſt meeting with ſpirits in their ſeparation. But the victory which holy ſouls receive by the mercies of *Jeſus* Chriſt and the conduct of Angels is a joy that we muſt not underſtand till we feel it; and yet ſuch which by an early and a perſevering piety we may ſecure: but let us enquire after it no farther, becauſe it is ſecret.

CHAP. III.

Of the ſtate of Sickneſs, and the Temptations incident to it with their proper Remedies.

SECT. I.

Of the ſtate of Sickneſs.

Adam's ſin brought Death into the World, and Man did *die the* ſame *day in which he ſinned*, according as God had threatned. He did not die, as Death is taken for a ſeparation of ſoul and body; that is not Death properly, but the ending of the laſt act of Death; juſt as a man is ſaid to be born, when he ceaſes any longer to be born in his Mother's Womb: but whereas to man was intended a life long and happy, without ſickneſs, ſorrow or infelicity, and this life ſhould be lived here or in a better place, and the paſſage from one to the other ſhould have been eaſie, ſafe and pleaſant, now that Man ſinned, he fell from that ſtate to a contrary.

If *Adam* had ſtood, he ſhould not always have lived in this world; for this world was not a place capable of giving a dwelling to all thoſe myriads of men and women

women which ſhould have been born in all the generations of infinite and eternal ages; for ſo it muſt have been if man had not died at all, nor yet have removed hence at all. Neither is it likely that Man's Innocence ſhould have loſt to him all poſſibility of going thither where the duration is better, meaſured by a better time, ſubject to fewer changes, and which is now the reward of a returning vertue, which in all natural ſenſes is leſs than innocence, ſave that it is heightned by Chriſt to an equality of acceptation with the ſtate of Innocence: But ſo it muſt have been, that his innocence ſhould have been puniſhed with an eternal confinement to this ſtate, which in all reaſon is the leſs perfect, the ſtate of a traveller, not of one poſſeſſed of his Inheritance. It is therefore certain, Man ſhould have changed his abode: for ſo did *Enoch*, and ſo did *Elias*, and ſo ſhall all the world that ſhall be alive at the day of Judgment; *They ſhall not die, but they ſhall change* their place and their abode, their duration and their ſtate, and all this without death.

That death therefore which God threatned to *Adam*, and which paſſed upon his poſterity, is not the going out of this world, but *the manner of going*. If he had ſtaid in innocence, he ſhould have gone from hence placidly and fairly, without vexatious and afflictive circumſtances; he ſhould not have died by ſickneſs, misfortune, defect or unwillingneſs: but when he fell, then he began to die; *the ſame day* (ſo ſaid God:) and that muſt needs be true, and therefore it muſt mean, that upon that very day he fell into an evil and dangerous condition, a ſtate of change and affliction: then death began, that is, the man began to die by a natural diminution, and aptneſs to diſeaſe and miſery. His firſt ſtate was and ſhould have been (ſo long as it laſted) a happy duration; his ſecond was a daily and miſerable change: and this was the dying properly.

Prima quæ vitam dedit hora carpſit. *Hercul. Fur.*

Naſcentes morimur, finisq; ab origine pendet. *Manil.*

This appears in the great inſtance of *Damnation*, which in the ſtyle of Scripture is called *eternal death*: not becauſe it kills or ends the duration, it hath not ſo much good in it; but becauſe it is a perpetual infelicity.

licity. Change or ſeparation of ſoul and body is but accidental to Death; Death may be with or without either: but the formality, the curſe and the ſting of death, that is, miſery, ſorrow, fear, diminution, defect, anguiſh, diſhonour, and whatſoever is miſerable and afflictive in nature, that is Death. Death is not an action, but a whole ſtate and condition; and this was firſt brought in upon us by the offence of one man.

But this went no farther than thus to ſubject us to temporal infelicity. If it had proceeded ſo as was ſuppoſed, Man had been much more miſerable; for Man had more than one original ſin in this ſenſe: and though this death entred firſt upon us by *Adam*'s fault, yet it came nearer unto us and increaſed upon us by the ſins of more of our forefathers. For *Adam*'s ſin left us in ſtrength enough to contend with humane calamities for almoſt a thouſand years together: But the ſins of his children, our forefathers, took off from us half the ſtrength about the time of the Floud; and then from 500 to 250, and from thence to 120, and from thence to threeſcore and ten; ſo often halfing it, till it is almoſt come to nothing. But by the ſins of men in the ſeveral generations of the world, *Death*, that is, miſery and diſeaſe, is haſtened ſo upon us, that we are of a contemptible age: and becauſe we are to die by ſuffering evils, and by the daily leſſening of our ſtrength and health, this Death is ſo long a doing, that it makes ſo great a part of our ſhort life uſeleſs and unſerviceable, that we have not time enough to get the perfection of a ſingle manufacture, but ten or twelve generations of the world muſt go to the making up of one wiſe Man, or one excellent Art: and in the ſucceſſion of thoſe ages there happen ſo many changes and interruptions, ſo many wars and violences, that ſeven years fighting ſets a whole Kingdom back in learning and vertue, to which they were creeping it may be a whole age.

And thus alſo we doe evil to our poſterity, as *Adam* did to his, and *Cham* did to his, and *Eli* to his, and all

all they to theirs who by ſins cauſed God to ſhorten the life and multiply the evils of Mankind. And for this reaſon it is the world grows worſe and worſe, becauſe ſo many original ſins are multiplied, and ſo many evils from Parents deſcend upon the ſucceeding generations of men, that they derive nothing from us but original miſery.

But he who reſtored the Law of Nature did alſo reſtore us to the condition of Nature; which, being violated by the introduction of Death, Chriſt then repaired when he ſuffered and overcame Death for us: that is, he hath taken away the unhappineſs of Sickneſs, and the ſting of Death, and the diſhonours of the Grave, of diſſolution and weakneſs, of decay and change, and hath turned them into acts of favour, into inſtances of comfort, into opportunities of vertue. Chriſt hath now knit them into Roſaries and Coronets, he hath put them into promiſes and rewards, he hath made them part of the portion of his elect: they are inſtruments, and earneſts, and ſecurities, and paſſages to the greateſt perfection of humane nature, and the Divine promiſes. So that it is poſſible for us now to be reconciled to ſickneſs; *It came in by ſin, and therefore is cured when it is turned into vertue*: and although it may have in it the uneaſineſs of labour; yet it will not be uneaſie as ſin, or the reſtleſneſs of a diſcompoſed Conſcience. If therefore we can well manage our ſtate of ſickneſs, *that we may not fall by pain, as we uſually do by pleaſure*, we need not fear; for no evil ſhall happen to us.

SECT. II.

Of the firſt Temptation proper to the ſtate of Sickneſs, Impatience.

MEN that are in health are ſevere exactours of *Patience* at the hands of them that are ſick; and they uſually judge it not by terms of relation between God and the ſuffering man, but between him and

and the friends that ſtand by the bed-ſide. It will be therefore neceſſary that we truly underſtand to what duties and actions the Patience of a ſick man ought to extend.

1. Sighs and groans, ſorrow and prayers, humble complaints and dolorous expreſſions, are the ſad accents of a ſick man's language. For it is not to be expected that a ſick man ſhould act a part of Patience with a countenance like an Oratour, or grave like a Dramatick perſon: it were well if all men could bear an exteriour decency in their ſickneſs, and regulate their voice, their face, their diſcourſe, and all their circumſtances, by the meaſures and proportions of comelineſs and ſatisfaction to all the ſtanders by. But this would better pleaſe them than aſſiſt him; the ſick man would doe more good to others than he would receive to himſelf.

Ejulatu, queſtu, gemitu, fremitibus, reſonando multùm flebiles voces reerr. *Cic. Tuſc.*

2. Therefore ſilence, and ſtill compoſures, and not complaining, are no parts of a ſick man's duty, they are not neceſſary parts of Patience. We find that *David roared for the very diſquietneſs of his ſickneſs*; and he lay *chattering like a ſwallow*, and *his throat was dry* with calling for help upon his God. That's the proper voice of ſickneſs: and certain it is that the proper voices of ſickneſs are expreſly *vocal* and *petitory* in the ears of God, and call for pity in the ſame accent as the cries and oppreſſions of Widows and Orphans do for vengeance upon their perſecutours, though they ſay no Collect againſt them. For there is *the voice of man*, and there is *the voice of the diſeaſe*, and God hears both; and the louder the diſeaſe ſpeaks, there is the greater need of mercy and pity, and therefore God will the ſooner hear it. *Abel's bloud had a voice*, and cried to God; and *humility hath a voice*, and cries ſo loud to God that *it pierces the clouds*; and ſo hath every ſorrow and every ſickneſs: and when a man cries out, and complains but according to the ſorrows of his pain, it cannot be any part of a culpable Impatience, but an argument for pity.

Concedendum eſt gementi.

——Flagrantior æquo
Non debet dolor eſſe viri, nec vulnere major.
Juv. Sat. 13.

3. Some mens ſenſes are ſo ſubtile, and their perceptions

ceptions ſo quick and full of reliſh, and their ſpirits ſo active, that the ſame load is double upon them to what it is to another perſon: and therefore comparing the expreſſions of the one to the ſilence of the other, a different judgment cannot be made concerning their Patience. Some natures are querulous, and melancholick, and ſoft, and nice, and tender, and weeping, and expreſſive; others are ſullen, dull, without apprehenſion, apt to tolerate and carry burthens: and the Crucifixion of our Bleſſed Saviour falling upon a delicate and virgin body, of curious temper, and ſtrict, equal compoſition, was naturally more full of torment than that of the ruder thieves, whoſe proportions were courſer and uneven.

4. In this caſe it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable than an even temper in our whole life, and in every action: but this evenneſs cannot be kept, unleſs every man follows his own nature, without ſtriving to imitate the circumſtances of another. And what is ſo in the thing it ſelf, ought to be ſo in our judgments concerning the things. We muſt not call any one impatient if he be not ſilent in a fever, as if he were aſleep, or as if he were dull, as *Herod*'s ſon of *Athens*.

Omnino ſi quicquam eſt decorum, nihil eſt profectò magis quàm æquabilitas univerſæ vitæ, tum ſingularum actionum: quam autem conſervare non poſſis, ſi aliorum naturam imitans omittas tuam.

5. Nature in ſome caſes hath made cryings out and exclamations to be an entertainment of the ſpirit, and an abatement or diverſion of the pain. For ſo did the old champions, when they threw their fatal nets that they might load their enemy with the ſnares and weights of death, they groaned aloud, and ſent forth the anguiſh of their ſpirit into the eyes and heart of the man that ſtood againſt them. So it is in the endurance of ſome ſharp pains, the complaints and ſhriekings, the ſharp groans and the tender accents ſend forth the afflicted ſpirits, and force a way, that they may caſe their oppreſſion and their load, that when they have ſpent ſome of their ſorrows by a ſally forth, they may return better able to fortifie the heart. Nothing of this

Quia profundendâ voce omne corpus intenditur, venitque plaga vehementior. *Cic. Tuſc.*

is

is a certain ſign, much leſs an action or part of Impatience; and when our bleſſed Saviour ſuffered his laſt and ſharpeſt pang of ſorrow, *he cried out with a loud voice*, and reſolved to die, and did ſo.

SECT. III.

Conſtituent or integral parts of Patience.

1. THat we may ſecure our Patience, we muſt take care that *our complaints be without Deſpair.* Deſpair ſins againſt the reputation of God's Goodneſs, and the efficacy of all our old experience. By Deſpair we deſtroy the greateſt comfort of our ſorrows, and turn our ſickneſs into the ſtate of Devils and periſhing Souls. No affliction is greater than Deſpair: for that is it which makes hell-fire, and turns a natural evil into an intolerable; it hinders prayers, and fills up the intervals of ſickneſs with a worſe torture; it makes all ſpiritual arts uſeleſs, and the office of ſpiritual comforters and guides to be impertinent.

Againſt this, *Hope* is to be oppoſed: and its proper acts as it relates to the vertue and exerciſe of Patience are, 1. Praying to God for help and remedy; 2. Sending for the guides of ſouls; 3. Uſing all holy exerciſes and acts of grace proper to that ſtate: which whoſo does hath not the Impatience of Deſpair; every man that is patient hath hope in God in the day of his ſorrows.

2. Our complaints in ſickneſs muſt be *without murmur.* Murmur ſins againſt God's Providence and Government: by it we grow rude, and, like the falling Angels, diſpleaſed at God's Supremacy; and nothing is more unreaſonable: it talks againſt God, for whoſe Glory all ſpeech was made; it is proud and phantaſtick, hath better opinions of a ſinner than of the Divine Juſtice, and would rather accuſe God than himſelf.

Againſt this is oppoſed that part of Patience which reſigns the man into the hands of God, ſaying with old *Eli*, *It is the Lord, let him doe what he will*; and,

[*Thy will be done in earth, as it is in heaven:*] and ſo the admiring God's Juſtice and Wiſedom, does alſo diſpoſe the ſick perſon for receiving God's mercy, and ſecures him the rather in the grace of God. The proper acts of this part of Patience are, 1. To confeſs our ſins and our own demerits: 2. It increaſes and exerciſes Humility: 3. It loves to ſing praiſes to God, even from the loweſt abyſs of humane miſery.

3. Our complaints in ſickneſs muſt be *without Peeviſhneſs.* This ſins againſt Civility, and that neceſſary decency which muſt be uſed towards the miniſters and aſſiſtants. By Peeviſhneſs we increaſe our own ſorrows, and are troubleſome to them that ſtand there to eaſe ours. It hath in it harſhneſs of nature and ungentleneſs, wilfulneſs and phantaſtick opinions, moroſity and incivility.

Againſt it are oppoſed Obedience, Tractability, Eaſineſs of perſwaſion, Aptneſs to take counſel. The acts of this part of Patience are, 1. To obey our Phyſicians: 2. To treat our perſons with reſpect to our preſent neceſſities: 3. Not to be ungentle and uneaſie to the miniſters and nurſes that attend us; but to take their diligent and kind offices as ſweetly as we can, and to bear their indiſcretions or unhandſome accidents contentedly and without diſquietneſs within, or evil language or angry words without: 4. Not to uſe unlawfull means for our recovery.

Vid. Chap. 4. Sect. 1.

If we ſecure theſe particulars, we are not lightly to be judged of by noiſes and poſtures, by colours and images of things, by paleneſs, or toſſings from ſide to ſide. For it were a hard thing that thoſe perſons who are loaden with the greateſt of humane calamities ſhould be ſtrictly tied to ceremonies and forms of things. He is patient that calls upon God, that hopes for health or Heaven, that believes God is wiſe and juſt in ſending him afflictions, that confeſſes his ſins, and accuſes himſelf, and juſtifies God, that expects God will turn this into good, that is civil to his Phyſicians and his ſervants, that converſes with the guides of Souls, the miniſters of Religion, and in all things ſubmits

ſubmits to God's will, and would uſe no indirect means for his recovery, but had rather be ſick and die, than enter at all into God's diſpleaſure.

SECT. IV.

Remedies againſt Impatience, by way of Conſideration.

AS it happens concerning Death, ſo it is in Sickneſs, which is Death's handmaid. It hath the fate to ſuffer calumny and reproach, and hath a name worſe than its nature.

1. For there is no ſickneſs ſo great but Children endure it, and have natural ſtrengths to bear them out quite through the calamity, what period ſoever Nature hath allotted it. Indeed they make no reflexions upon their ſufferings, and complain of ſickneſs with an uneaſie ſigh or a natural groan, but conſider not what the ſorrows of ſickneſs mean; and ſo bear it by a direct ſufferance, and as a pillar bears the weight of a roof. But then why cannot we bear it ſo too? For this which we call a reflexion upon or a conſidering of our ſickneſs is nothing but a perfect inſtrument of trouble, and conſequently a temptation to Impatience. It ſerves no end of Nature; it may be avoided, and we may conſider it onely as an expreſſion of God's Anger, and an emiſſary or procurator of Repentance. But all other conſidering it, except where it ſerves the purpoſes of medicine and art, is nothing but, under the colour of reaſon, an unreaſonable device to heighten the ſickneſs and increaſe the torment. But then, as children want this act of reflex perception or reaſonable ſenſe, whereby their ſickneſs becomes leſs pungent and dolorous; ſo alſo do they want the helps of Reaſon whereby they ſhould be able to ſupport it. For certain it is, Reaſon was as well given us to harden our ſpirits, and ſtiffen them in paſſions and ſad accidents, as to make us bending and

Prætulerim —— delirus inérſque videri,
Dum mea delectent mala me, vel denique fallant,
Quàm ſapere & ringi.

Horat. lib. 2. ep. 2.

apt for action: and if in men God hath heightned the faculties of apprehension, he hath increased the auxiliaries of reasonable strengths, that God's rod and God's staff might go together, and the beam of God's countenance may as well refresh us with its light as scorch us with its heat. But poor Children, that endure so much, have not inward supports and refreshments to bear them through it; they never heard the sayings of Old men, nor have been taught the principles of severe Philosophy, nor are assisted with the results of a long Experience, nor know they how to turn a sickness into vertue, and a Fever into a Reward; nor have they any sense of favours, the remembrance of which may alleviate their burthen: and yet Nature hath in them teeth and nails enough to scratch, and fight against their sickness; and by such aids as God is pleased to give them they wade through the storm, and murmur not. And besides this, yet, although Infants have not such brisk perceptions upon the stock of Reason, they have a more tender feeling upon the accounts of Sense, and their flesh is as uneasie by their natural softness and weak shoulders, as ours by our too forward apprehensions. Therefore bear up: either you or I, or some man wiser, and many a woman weaker than us both, or the very children, have endured worse evil than this that is upon thee now.

Στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ,
Τέτλαθι δὴ κραδίη, καὶ κύντερον ἄλλο ποτ' ἔτλης.
Ulysses apud Hom. Od. υ'.

That sorrow is hugely tolerable which gives its smart but by instants and smallest proportions of time. No man at once feels the sickness of a week, or of a whole day; but the smart of an instant: and still every portion of a minute feels but its proper share, and the last groan ended all the sorrow of its peculiar burthen. And what minute can that be which can pretend to be intolerable? and the next minute is but the same as the last, and the pain flows like the drops of a river, or the little shreds of time: and if we do but take care of the present minute, it cannot seem a great charge or a great burthen; but that care will secure our

our duty, if we ſtill but ſecure the preſent minute.

3. If we conſider how much men can ſuffer if they liſt, and how much they do ſuffer for great and little cauſes, and that no cauſes are greater than the proper cauſes of Patience and ſickneſs, (that is, neceſſity and Religion) we cannot without huge ſhame to our nature, to our perſons, and to our manners, complain of this tax and impoſt of Nature. This experience added ſomething to the old Philoſophy. When the *Gladiatours* were expoſed naked to each others ſhort ſwords, and were to cut each others ſouls away in portions of fleſh, as if their forms had been as diviſible as the life of worms, they did not ſigh or groan, it was a ſhame to decline the blow, but according to the juſt meaſures of art. The * women that ſaw the wound ſhriek out, and he that receives it holds his peace. He did not only ſtand bravely, but would alſo fall ſo; and when he was down, ſcorn'd to ſhrink his head, when the inſolent conquerour came to lift it from his ſhoulders: and yet this man in his firſt deſign onely aimed at liberty, and the reputation of a good fencer; and when he ſunk down, he ſaw he could onely receive the honour of a bold man, the noiſe of which he ſhall never hear when his aſhes are crammed in his narrow Urn. And what can we complain of the weakneſs of our ſtrengths, or the preſſures of diſeaſes, when we ſee a poor ſouldier ſtand in a breach almoſt ſtarved with cold and hunger, and his cold apt to be relieved onely by the heats of Anger, a Fever, or a fired Musket, and his hunger ſlacked by a greater pain and a huge fear? This man ſhall ſtand in his arms and wounds, *patiens luminis atque Solis*, pale and faint, weary and watchfull; and at night ſhall have a bullet pulled out of his fleſh, and ſhivers from his bones, and endure his mouth to be ſewed up from a violent rent to its own dimenſion; and all this for a man whom he never ſaw, or, if he did, was not noted by him, but one that ſhall condemn him to the gallows if he runs from all this miſery. It is ſeldom that God

* Spectatores vociferantur, ictus tacet.

Quis mediocris gladiator ingemuit? Quis multum mutavit unquam? Quis non modò ſtetit, verùm etiam decubuit turpiter?

Tuſc. Q. lib. 2.

ſends ſuch calamities upon men as men bring upon themſelves, and ſuffer willingly. But that which is moſt conſiderable is, that any paſſion and violence upon the ſpirit of man makes him able to ſuffer huge calamities with a certain conſtancy and an unwearied patience. *Scipio Africanus* was wont to commend that ſaying in *Xenophon*, That the ſame labours of warfare were eaſier far to a General than to a common Souldier, becauſe he was ſupported by the huge appetites of honour, which made his hard marches nothing but ſtepping forward and reaching at a triumph. Did not the Lady of *Sabinus* for others intereſt bear twins privately and without groaning? Are not the labours and cares, the ſpare diet and the waking nights of covetous and adulterous, of ambitious and revengefull perſons, greater ſorrows and of more ſmart than a Fever, or the ſhort pains of Child-birth? What will not tender women ſuffer to hide their ſhame? And if vice and paſſion, luſt and inferiour appetites can ſupply to the tendereſt perſons ſtrengths more than enough for the ſufferance of the greateſt natural violences, can we ſuppoſe that Honeſty and Religion and the Grace of God are more nice, tender and effeminate?

4. Sickneſs is the more tolerable, becauſe it cures very many evils, and takes away the ſenſe of all the croſs fortunes which amaze the ſpirits of ſome men, and tranſport them certainly beyond all the limits of Patience. Here all loſſes and diſgraces, domeſtick cares and publick evils, the apprehenſions of pity and a ſociable calamity, the fears of want and the troubles of ambition, lie down and reſt upon the ſick man's pillow. One fit of the ſtone takes away from the fancies of men all relations to the world and ſecular intereſts: at leaſt they are made dull and flat, without ſharpneſs and an edge.

And he that ſhall obſerve the infinite variety of troubles which afflict ſome buſy perſons, and almoſt all men in very buſy times, will think it not much amiſs that thoſe huge numbers were reduced to certainty, to method and an order; and there is no better compendium

pendium for this, than that they be reduced to one. And a ſick man ſeems ſo unconcerned in the things of the world, that although this ſeparation be done with violence, yet it is no otherwiſe than all noble contentions are, and all honours are purchaſed, and all vertues are acquired, and all vices mortified, and all appetites chaſtiſed, and all rewards obtained: there is infallibly to all theſe a difficulty and a ſharpneſs annexed, without which there could be no proportion between a work and a reward. To this add, that ſickneſs does not take off the ſenſe of ſecular troubles and worldly cares from us, by employing all the perceptions and apprehenſions of men; by filling all faculties with ſorrow, and leaving no room for the leſſer inſtances of troubles, as little rivers are ſwallowed up in the Sea: but ſickneſs is a meſſenger of God, ſent with purpoſes of abſtraction and ſeparation, with a ſecret power and a proper efficacy to draw us off from unprofitable and uſeleſs ſorrows. And this is effected partly, by reaſon that it repreſents the uſeleſneſs of the things of this world, and that there is a portion of this life in which honours and things of the world cannot ſerve us to many purpoſes; partly, by preparing us to death, and telling us that a man ſhall deſcend thither whence this world cannot redeem us, and where the goods of this world cannot ſerve us.

5. And yet after all this, ſickneſs leaves in us appetites ſo ſtrong, and apprehenſions ſo ſenſible, and delights ſo many, and good things in ſo great a degree, that a healthleſs body and a ſad diſeaſe do ſeldom make men weary of this world, but ſtill they would fain find an excuſe to live. The Gout, the Stone, and the Tooth-ach, the Sciatica, Sore eyes, and an Aking head, are evils indeed; but ſuch, which, rather than die, moſt men are willing to ſuffer; and *Mecœnas* added alſo a wiſh, rather to be crucified than to die: and though his wiſh was low, timorous and baſe, yet we find the ſame deſires in moſt men, dreſſed up with better circumſtances. It was a cruel mercy in *Tamerlane*, who commanded all the leprous perſons to be put

Debilem facito manu, debilem pede, coxâ, lubricos quate dentes; vita dum ſupereſt bene eſt.

Hanc mihi, vel acutam, ſi das, ſuſtineo crucem, *Sen. ep.* 101.

to death, as we knock ſome beaſts quickly on their head, to put them out of pain, and leſt they ſhould live miſerably: the poor men would rather have endured another Leproſie, and have more willingly taken two diſeaſes than one death. Therefore *Cæſar* wondered that the old crazed Souldier begged leave he might kill himſelf, and asked him, *Doſt thou think then to be more alive than now thou art?* We do not die ſuddenly, but we deſcend to death by ſteps and ſlow paſſages: and therefore men (ſo long as they are ſick) are unwilling to proceed and go forward in the finiſhing that ſad employment. Between a diſeaſe and death there are many degrees, and all thoſe are like the reſerves of evil things, the declining of every one of which is juſtly reckoned among thoſe good things which alleviate the ſickneſs and make it tolerable. Never account that ſickneſs intolerable in which thou hadſt rather remain than die: And yet if thou hadſt rather die than ſuffer it, the worſt of it that can be ſaid is this, that the ſickneſs is worſe than death; that is, it is worſe than that which is the beſt of all evils, and the end of all troubles; and then you have ſaid no great harm againſt it.

6. Remember that thou art under a ſupervening neceſſity. *Nothing is intolerable that is neceſſary*: and therefore when men are to ſuffer a ſharp inciſion, or what they are pleaſed to call *intolerable*, tie the man down to it, and he endures it. Now God hath bound this ſickneſs upon thee by the condition of Nature: (for every flower muſt wither and drop;) it is alſo bound upon thee by ſpecial providence, and with a deſign to try thee, and with purpoſes to reward and to crown thee. Theſe cords thou canſt not break; and therefore lie thou down gently, and ſuffer the hand of God to doe what he pleaſe, that at leaſt thou mayſt ſwallow an advantage, which the care and ſevere mercies of God force down thy throat.

Improbæq; Tigres indulgent patientiam flagello: Impiger & fortis virtute coactus.

7. Remember that all men have paſſed this way, the braveſt, the wiſeſt and the beſt men have been

Cerno equidem geminâ conſtratos morte Philippi Theſſaliæq; rogos, & funera gentis Iberæ. (pos,

been ſubject to ſickneſs and ſad diſeaſes; and it is eſteemed a prodigy, that a man ſhould live to a long age and not be ſick: and it is recorded for a wonder concerning *Xenophilus* the Muſician, that he lived to 106 years of age in a perfect and continual health. No ſtory tells the like of a Prince, or a great or a wiſe perſon; unleſs we have a mind to believe the tales concerning *Neſtor* and the *Eubœan Sibyl*, or reckon *Cyrus* of *Perſia* or *Maſiniſſa* the *Mauritanian* to be rivals of old age, or that *Argentonius* the *Tarteſian* King did really outſtrip that age, according as his ſtory tells, reporting him to have * reigned 80 years, and to have lived 120. Old age and healthfull bodies are ſeldom made the appendages to great fortunes: and under ſo great and ſo * univerſal precedents, ſo common fate of men, he that will not ſuffer his portion deſerves to be ſomething elſe than a man, but nothing that is better.

Rara eſt in nobilitate ſenectus.

* Cicero de Senect.

* Ferre quam ſortem patiuntur omnes, Nemo recuſat.

8. We find in ſtory that many Gentiles, who walked by no light but that of Reaſon, Opinion, and humane Examples, did bear their ſickneſs nobly, and with great contempt of pain, and with huge intereſts of vertue. When *Pompey* came from *Syria*, and called at *Rhodes*, to ſee *Poſſidonius* the Philoſopher, he found him hugely afflicted with the Gout, and expreſſed his ſorrow that he could not hear his Lectures, from which by this pain he muſt needs be hindred. *Poſſidonius* told him, *But you may hear me for all this*: and he diſcourſed excellently in the midſt of his tortures, even then *when the torches were put to his feet*, That *nothing was good but what was honeſt*; and therefore *nothing could be an evil if it were not criminal*: and ſummed up his Lectures with this ſaying, *O pain, in vain doſt thou attempt me; for I will never confeſs thee to be an evil as long as I can honeſtly bear thee.* And when *Pompey* himſelf was deſperately ſick at *Naples*, the *Neapolitans* wore Crowns and triumphed, and the men of *Puteoli* came to congratulate his ſickneſs, not becauſe they lov'd him not, but becauſe it was the cuſtom of their Countrey to have better opinions of ſickneſs than we have. The boys of

Tuſc. l. 2. Cùm faces doloris admoverentur.

Sparta

Sparta would at their Altars endure whipping till their very intrails ſaw the light through their torn fleſh, and ſome of them to death, without crying or complaint. *Cæſar* would drink his portions of Rhubarb rudely mixt, and unfitly allayed, with little ſippings, and taſted the horrour of the medicine, ſpreading the loathſomeneſs of his Phyſick ſo, that all the parts of his tongue and palate might have an entire ſhare. And when *C. Marius* ſuffered the veins of his leg to be cut out for the curing his Gout, and yet ſhrunk not, he declared not onely the rudeneſs of their phyſick, but the ſtrength of a man's ſpirit, if it be contracted and united by the aids of Reaſon or Religion, by reſolution or any accidental harſhneſs, againſt a violent diſeaſe.

9. All Impatience, howſoever expreſſed, is perfectly uſeleſs to all purpoſes of eaſe, but hugely effective to the multiplying the trouble; and the Impatience and vexation is another, but the ſharper diſeaſe of the two; it does miſchief *by it ſelf*, and miſchief *by the diſeaſe*. For *men grieve themſelves as much as they pleaſe*; and when by impatience they put themſelves into the retinue of ſorrows, they become ſolemn mourners. For ſo have I ſeen the rays of the Sun or Moon daſh upon a brazen veſſel, whoſe lips kiſſed the face of thoſe waters that lodged within its boſom; but being turned back and ſent off with its ſmooth pretences or rougher waftings, it wandred about the room, and beat upon the roof, and ſtill doubled its heat and motion. So is a ſickneſs and a ſorrow, entertained by an unquiet and a diſcontented man, turned back either with anger or with excuſes; but then the pain paſſes from the ſtomach to the liver, and from the liver to the heart, and from the heart to the head, and from feeling to conſideration, from thence to ſorrow, and at laſt ends in Impatience and uſeleſs murmur; and all the way the man was impotent and weak, but the ſickneſs was doubled, and grew imperious and tyrannical over

Tantum doluerunt quantum doloribus ſe inſeruerunt. S. *Auguſt. Virg. l.* 8. *v.* 2.

Ceu rore ſeges viret,
Sic creſcunt riguis triſtia fletibus;
Urget lacryma lacrymam,
Fœcundúſque ſui ſe numerat dolor.
Quem fortuna ſemel virum
Udo degenerem lumine viderit,
Illum ſæpe ferit———

over the ſoul and body. *Maſurius Sabinus* tells, that the image of the Goddeſs *Angerona* was with a muffler upon her mouth placed upon the Altar of *Volupia*, to repreſent, that thoſe perſons who bear their ſickneſſes and ſorrows without murmurs ſhall certainly paſs from ſorrow to pleaſure, and the eaſe and honours of felicity; but they that with ſpite and indignation bite the burning coal, or ſhake the yoak upon their necks, gall their ſpirits, and fret the skin, and hurt nothing but themſelves.

——Levius fit patientiâ
Quicquid corrigere eſt nefas.
Horat.

10. Remember that this ſickneſs is but for a ſhort time: If it be ſharp, it will not laſt long; if it be long, it will be eaſie and very tolerable. And although S. *Eadſine* Archbiſhop of *Canterbury* had twelve years of ſickneſs, yet all that while he ruled his Church prudently, gave example of many vertues, and after his death was enrolled in the Calendar of Saints who had finiſhed their courſe proſperouſly. Nothing is more unreaſonable than to intangle our ſpirits in wildneſs and amazement, like a Partridge fluttering in a net, which ſhe breaks not, though ſhe breaks her wings.

SECT. V.

Remedies againſt Impatience, by way of Exerciſe.

1. THE fitteſt inſtrument of eſteeming ſickneſs eaſily tolerable is, to remember that which indeed makes it ſo; and that is, that God doth miniſter proper aids and ſupports to every of his ſervants whom he viſits with his rod. He knows our needs, he pities our ſorrows, he relieves our miſeries, he ſupports our weakneſs, he bids us ask for help, and he promiſes to give us all that, and he uſually gives us more. And indeed it is obſervable, that no ſtory tells of any godly man who, living in the fear of God, fell into a violent and unpardoned Impatience in his natural ſickneſs, if he uſed thoſe means which God and his holy Church have appointed. We ſee almoſt all men bear their laſt ſickneſs

ſickneſs *with ſorrows* indeed, but *without violent paſſions*; and unleſs they fear death violently, they ſuffer the ſickneſs with ſome indifferency: and it is a rare thing to ſee a man, who enjoys his Reaſon in his ſickneſs, to expreſs the proper ſigns of a direct and ſolemn Impatience. For when God lays a ſickneſs upon us, he ſeizes commonly on a man's ſpirits; which are the inſtruments of action and buſineſs; and when they are ſecured from being tumultuous, the ſufferance is much the eaſier: and therefore ſickneſs ſecures all that which can doe the man miſchief; it makes him tame and paſſive, apt for ſuffering, and confines him to an unactive condition. To which if we add, that God then commonly produces fear, and all thoſe paſſions which naturally tend to humility and poverty of ſpirit, we ſhall ſoon perceive by what inſtruments God verifies his promiſe to us, (which is the great ſecurity for our Patience, and the eaſineſs of our condition) that *God will lay no more upon us than he will make us able to bear, but together with the affliction he will find a way to eſcape.* Nay, if any thing can be more than this, we have two or three promiſes in which we may ſafely lodge our ſelves, and roll from of our thorns, and find eaſe and reſt: God hath promiſed *to be with us in our trouble*, and *to be with us in our prayers*, and *to be with us in our hope* and *confidence*.

1 Cor. 10 13.

Pſal. 9. 9. Matth. 7. 7. Jam. 5. 13. Pſal. 31. 19, 24. Pſal. 34. 22.

2. Prevent the violence and trouble of thy ſpirit by an act of thankſgiving: for which in the worſt of ſickneſſes thou canſt not want cauſe, eſpecially if thou remembreſt that this pain is not an eternal pain. *Bleſs God for that:* But take heed alſo leſt you ſo order your affairs, that you paſs from hence to an eternal ſorrow. If that be hard, this will be intolerable. But as for the preſent evil, a few days will end it.

3. Remember that thou art a Man, and a Chriſtian: as the *Covenant of Nature* hath made it *neceſſary*, ſo the *Covenant of Grace* hath made it to be *choſen* by thee, to be a ſuffering perſon: either you muſt renounce your Religion, or ſubmit to the impoſitions of God, and thy portion of ſufferings. So that here we ſee

our

our advantages, and let us uſe them accordingly. The barbarous and warlike Nations of old could fight well and willingly, but could not bear ſickneſs manfully. The *Greeks* were cowardly in their fights, as moſt wiſe men are; but becauſe they were learned and well taught, they bore their ſickneſs with Patience and ſeverity. The *Cimbrians* and *Celtiberians* rejoyce in battel like Giants, but in their diſeaſes they weep like Women. Theſe according to their inſtitution and deſigns had unequal courages, and accidental fortitude. But ſince our Religion hath made *a Covenant of Sufferings*, and the great buſineſs of our lives is *Sufferings*, and moſt of the vertues of a Chriſtian are *paſſive graces*, and all the promiſes of the Goſpel are paſſed upon us through *Chriſt*'s *Croſs*, we have a neceſſity upon us to have an equal courage in all the variety of our ſufferings: for without an univerſal fortitude we can doe nothing of our duty.

4. Reſolve to doe as much as you can: for certain it is, we can ſuffer very much, if we liſt; and many men have afflicted themſelves unreaſonably by not being skilfull to conſider how much their ſtrength and eſtate could permit; and our fleſh is nice and imperious, crafty to perſwade Reaſon that ſhe hath more neceſſities than indeed belong to her, and that ſhe demands nothing ſuperfluous. Suffer as much in obedience to God as you can ſuffer for neceſſity or paſſion, fear or deſire. And if you can for one thing, you can for another, and there is nothing wanting but the mind. Never ſay, *I can doe no more, I cannot endure this*: For God would not have ſent it, if he had not known thee ſtrong enough to abide it; onely he that knows thee well already, would alſo take this occaſion to make thee to know thy ſelf. But it will be fit that you pray to God to give you a diſcerning ſpirit, that you may rightly diſtinguiſh *juſt neceſſity* from the *flattery* and fondneſſes of fleſh and bloud.

5. Propound to your eyes and heart the example of the holy *Jeſus* upon the Croſs; he endured more for thee than thou canſt either for thy ſelf or him: and remem-

remember that if we be put to ſuffer, and do ſuffer *in a good cauſe*, or *in a good manner*, ſo that in any ſenſe your ſufferings be conformable to his ſufferings, or can be capable of being united to his, we ſhall reign together with him. *The high way of the Croſs* which the King of ſufferings hath troden before us is the way to *eaſe*, to a *kingdom*, and to *felicity*.

6. The very ſuffering is a title to an excellent inheritance: for *God chaſtens every ſon whom he receives*, and if we be not chaſtiſed, *we are baſtards, and not ſons*. And be confident, that although God *often* ſends pardon without correction, yet he *never* ſends correction without pardon, unleſs it be thy fault: and therefore take every or any affliction as an earneſt peny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that he can ſend as its inſtrument or condition. Suffer therefore God to chuſe his own circumſtances of adopting thee, and be content to be under diſcipline, when the reward of that is *to become the ſon of God:* and by ſuch inflictions he hews and breaks thy body, firſt dreſſing it to funeral, and then preparing it for immortality. And if this be the effect or the deſign of God's love to thee, let it be occaſion of thy love to him: and remember that the truth of love is hardly known but by ſomewhat that puts us to pain.

7. Uſe this as a puniſhment for thy ſins; and ſo God intends it moſt commonly, that is certain: if therefore thou ſubmitteſt to it, thou approveſt of the Divine judgment: and no man can have cauſe to complain of any thing but of himſelf, if either he believes God to be juſt, or himſelf to be a ſinner; if he either thinks he hath deſerved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the laſt inſtance and the laſt opportunity that ever God will give thee to exerciſe any vertue, to doe him any ſervice, or thy ſelf any advantage: be carefull that thou loſeſt not this; for to eternal ages this never ſhall return again.

9. Or

9. Or if thou peradventure ſhalt be reſtored to health, be carefull that in the day of thy thankſgiving thou mayeſt not be aſhamed of thy ſelf, for having behaved thy ſelf poorly and weakly upon thy bed. It will be a ſenſible and excellent comfort to thee, and double upon thy ſpirit, if when thou ſhalt worſhip God for reſtoring thee, thou ſhalt alſo remember that thou didſt doe him ſervice in thy ſuffering, and tell that God was hugely gracious to thee in giving thee the opportunity of a vertue at ſo eaſie a rate as a ſickneſs from which thou didſt recover.

10. Few men are ſo ſick, but they believe that they may recover; and we ſhall ſeldom ſee a man lie down with a perfect perſwaſion that it is his laſt hour; for many men have been ſicker, and yet have recovered. But whether thou doſt or no, thou haſt a vertue to exerciſe, which may be a handmaid to thy Patience. *Epaphroditus* was ſick, *ſick unto death*, and yet *God had mercy upon him*, and he hath done ſo to thouſands, to whom he hath made it uſefull in the great order of things, and the events of univerſal Providence. If therefore thou doſt not recover, here is cauſe enough of Hope, and Hope is deſigned in the arts of God and of the Spirit to ſupport Patience. But if thou recovereſt not, yet there is ſomething that is matter of joy naturally, and very much ſpiritually, if thou belongeſt to God; and *joy* is as certain a ſupport to Patience as *hope*: and it is no ſmall cauſe of being pleaſed, when we remember that, if we recover not, our ſickneſs ſhall the ſooner ſit down in reſt and joy. For recovery by death, as it is eaſier and better than the recovery by a ſickly health, ſo it is not ſo long in doing: it ſuffers not the tediouſneſs of a creeping reſtitution, nor the inconvenience of Surgeons and Phyſicians, watchfulneſs and care, keepings in and ſuffering trouble, fears of relapſe and the little reliques of a ſtorm.

11. While we hear, or uſe, or think of theſe remedies, part of the ſickneſs is gone away, and all of it is paſſing. And if by ſuch inſtruments we ſtand armed and ready dreſſed before-hand, we ſhall

Nulla mibi nova nunc facies inopinâque ſurgit:
Omnia præcepi atque animo mecum antè revolvi.
Virgil. lib. 6.

ſhall avoid the miſchiefs of amazements and ſurprize; while the accidents of ſickneſs are ſuch as were expected, and againſt which we ſtood in readineſs, with our ſpirits contracted, inſtructed and put upon the defenſive.

12. But our Patience will be the better ſecured, if we conſider that it is not violently tempted by the uſual arreſts of ſickneſs: for Patience is with reaſon demanded while the ſickneſs is tolerable, that is, ſo long as the evil is not too great; but if it be alſo eligible, and have in it ſome degrees of good, our Patience will have in it the leſs difficulty and the greater neceſſity. This therefore will be a new ſtock of conſideration: *Sickneſs is in many degrees eligible to many men, and to many purpoſes.*

SECT. VI.

Advantages of Sickneſs.

1. I Conſider one of the great felicities of Heaven conſiſts in an immunity from ſin: then we ſhall love God without mixtures of malice, then we ſhall enjoy without envy; then we ſhall ſee fuller veſſels running over with glory, and crowned with bigger circles; and this we ſhall behold without ſpilling from our eyes (thoſe veſſels of joy and grief) any ſign of anger, trouble, or a repining ſpirit: our Paſſions ſhall be pure, our Charity without fear, our deſire without luſt, our poſſeſſions all our own; and all in the inheritance of *Jeſus*, in the richeſt ſoil of God's eternal Kingdom. Now half of this reaſon which makes Heaven ſo happy by being innocent, is alſo in the ſtate of ſickneſs, making the ſorrows of old age ſmooth, and the groans of a ſick heart apt to be joyned to the muſick of Angels: and though they ſound harſh to our untuned ears and diſcompoſed Organs; yet thoſe accents muſt needs be in themſelves excellent which God loves to hear, and eſteems them as *prayers*, and *arguments of pity*, inſtruments

ments of mercy and grace, and preparatives to glory.

In ſickneſs the Soul begins to dreſs her ſelf for Immortality. And firſt, *ſhe unites the ſtrings of Vanity, that made her upper garment cleave to the world and ſit uneaſie.* Firſt, *ſhe puts off the light and phantaſtick ſummer-robe of Luſt and wanton appetite:* and as ſoon as that *Ceſtus*, that laſcivious girdle is thrown away, then the *reins chaſten us and give us warning in the night*; then that which called us formerly to ſerve *the manlineſs of the body*, and *the childiſhneſs of the Soul*, keeps us waking, to divide the hours with the intervals of Prayer, and to number the minutes with our penitential groans; then the fleſh ſits uneaſily and dwells in ſorrow; and then the Spirit feels it ſelf at eaſe, freed from the petulant ſolicitations of thoſe Paſſions which in health were as buſie and as reſtleſs as Atoms in the Sun, always dancing, and always buſie, and never ſitting down, till a ſad night of grief and uneaſineſs draws the veil, and lets them die alone in ſecret diſhonour.

2. Next to this, *The Soul by the help of ſickneſs knocks off the fetters of Pride and vainer complacencies.* Then ſhe draws the curtains, and ſtops the light from coming in, and takes the pictures down, thoſe phantaſtick images of ſelf-love, and gay remembrances of vain opinion, and popular noiſes. Then the Spirit ſtoops into the ſobrieties of humble thoughts, and feels corruption chiding the forwardneſs of fancy, and allaying the vapours of conceit and factious opinions. For humility is the Soul's grave, into which ſhe enters, not to die, but to meditate and interr ſome of its troubleſome appendages. There ſhe ſees the duſt, and feels the diſhonours of the body, and reads the Regiſter of all its ſad adherences; and then ſhe lays by all her vain reflexions, beating upon her Cryſtal and pure mirrour from the fancies of ſtrength and beauty, and little decayed prettineſſes of the body. And when in ſickneſs we forget all our knotty diſcourſes of Philoſophy, and a Syllogiſm makes our

Nunc feſtinatos nimiùm ſibi ſentit honores,
Actáque lauriferæ damnat Syllana juventæ.
Lucan. lib. 8.

head ake, and we feel our many and loud talkings ſerved no laſting end of the Soul, no purpoſe that now we muſt abide by, and that the body is like to deſcend to the land where all things are forgotten; then ſhe lays aſide all her remembrances of applauſes, all her ignorant confidences, and cares only to *know Chriſt Jeſus and him crucified*, to know him plainly, and with much heartineſs and ſimplicity. And I cannot think this to be a contemptible advantage. For ever ſince Man tempted himſelf by his impatient deſires of knowing, and being as God, Man thinks it the fineſt thing in the world to know much, and therefore is hugely apt to eſteem himſelf better than his brethren, if he knows ſome little impertinencies, and them imperfectly, and that with infinite uncertainty. But God hath been pleaſed with a rare art to prevent the inconveniencies apt to ariſe by this paſſionate longing after Knowledge; even by giving to every man a ſufficient opinion of his own underſtanding: and who is there in the world that thinks himſelf to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wiſe enough, and every man believes his own opinion the ſoundeſt; and if it were otherwiſe, men would burſt themſelves with envy, or elſe become irrecoverable ſlaves to the talking and diſputing man. But when God intended this permiſſion to be an antidote of envy, and a ſatisfaction and allay to the troubleſome appetites of knowing, and made that this univerſal opinion, by making men in ſome proportions equal, ſhould be a keeper out or a great reſtraint to ſlavery and tyranny reſpectively; Man (for ſo he uſes to do) hath turned this into bitterneſs: for when Nature had made ſo juſt a diſtribution of underſtanding, that every man might think he had enough, he is not content with that, but will think he hath more than his brother: and whereas it might be well employed in reſtraining ſlavery, he hath uſed it to break off the bands of all obedience, and it ends in pride and ſchiſms, in hereſies and tyrannies; and it being a ſpiritual evil, it grows upon the Soul with old age and flattery, with health

health and the ſupports of a proſperous fortune. Now beſides the direct operations of the Spirit, and a powerfull grace, there is in nature left to us no remedy for this evil, but a ſharp ſickneſs, or an equal ſorrow, and allay of fortune: and then we are humble enough to ask counſel of a deſpiſed Prieſt, and to think that even a common ſentence from the mouth of an appointed comforter ſtreams forth more refreſhment than all our own wiſer and more reputed diſcourſes: then our underſtandings and our bodies, peeping through their own breaches, ſee their ſhame and their diſhonour, their dangerous follies and their huge deceptions, and they go into the clefts of the rock, and every little hand may cover them.

—Ubi jam validis quaſſatum eſt viribus ævi
Corpus, & obtuſis ceciderunt viribus artus,
Claudicat ingenium, delirat linguáque ménſque.
Lucr. l. 3.

3. Next to theſe, *As the Soul is ſtill undreſſing, ſhe takes off the roughneſs of her great and little Angers and Animoſities*, and receives the oil of mercies and ſmooth forgiveneſs, fair interpretations and gentle anſwers, deſigns of reconcilement and Chriſtian atonement, in their places. For ſo did the wraſtlers in *Olympus*, they ſtripped themſelves of all their garments, and then anointed their naked bodies with oil ſmooth and vigorous; with contracted nerves and enlarged voice they contended vehemently, till they obtained their victory, or their eaſe; and a crown of Olive, or a huge pity, was the reward of their fierce contentions. Some wiſe men have ſaid, that Anger ſticks to a mans nature as inſeparably as other vices do to the manners of fools, and that Anger is never quite cured: But God, that hath found out remedies for all diſeaſes, hath ſo ordered the circumſtances of Man, that, in the worſer ſort of men, Anger and great indignation conſume and ſhrivel into little peeviſhneſſes and uneaſie accents of ſickneſs, and ſpend themſelves in trifling inſtances; and in the better and more ſanctified, it goes off in prayers, and alms, and ſolemn reconcilement. And however the temptations

—Quatenus excidit penitùs vitium iræ,
Cætera item nequeunt ſtultis hærentia—
Hor. lib. 1. Sat. 3.

of this ſtate, ſuch I mean which are proper to it, are little and inconſiderable; the man is apt to chide a ſervant too bitterly, and to be diſcontented with his Nurſe, or not ſatisfied with his Phyſician, and he reſts uneaſily, and (poor man!) nothing can pleaſe him: and indeed theſe little undecencies muſt be cured and ſtopped, leſt they run into an inconvenience. But ſickneſs is in this particular a little image of the ſtate of bleſſed ſouls, or of *Adam*'s early morning in Paradiſe, free from the troubles of Luſt, and violences of Anger, and the intricacies of Ambition, or the reſtleſneſs of Covetouſneſs. For though a man may carry all theſe along with him into his ſickneſs, yet there he will not find them; and in deſpight of all his own malice, his Soul ſhall find ſome reſt from labouring in the galleys, and baſer captivity of ſin: and if we value thoſe moments of being in the love of God and in the kingdom of Grace, which certainly are the beginnings of felicity, we may alſo remember that the not ſinning actually is one ſtep of innocence; and therefore that ſtate is not intolerable, which by a ſenſible trouble makes it in moſt inſtances impoſſible to commit thoſe great ſins which make Death, Hell, and horrid Damnations. And then let us but add this to it, that God ſends ſickneſſes, but he never cauſes ſin; that God is angry with a ſinning perſon, but never with a man for being ſick; that ſin cauſes God to hate us, and ſickneſs cauſes him to pity us; that all wiſe men in the world chuſe trouble rather than diſhonour, affliction rather than baſeneſs; and that ſickneſs ſtops the torrent of ſin, and interrupts its violence, and even to the worſt men makes it to retreat many degrees. We may reckon Sickneſs amongſt good things, as we reckon Rhubarb, and Aloes, and childbirth, and labour, and obedience, and diſcipline: Theſe are unpleaſant, and yet ſafe; they are troubles in order to bleſſings, or they are ſecurities from danger, or the hard choices of a leſs and a more tolerable evil.

4. Sickneſs is in ſome ſenſe eligible, becauſe it is the opportunity and the proper ſcene of exerciſing

* ſome

* ſome vertues: It is that agony in which men are tried for a crown. And if we remember what glorious things are ſpoken of *the grace of Faith*, that it is the life of juſt men, the reſtitution of *the dead in treſpaſſes and ſins*, the juſtification of a ſinner, the ſupport of the weak, the confidence of the ſtrong, the magazine of promiſes, and the title to very glorious rewards; we may eaſily imagine that it muſt have in it a work and a difficulty in ſome proportion anſwerable to ſo great effects. But when we are bidden to believe ſtrange propoſitions, we are put upon it when we cannot judge, and thoſe propoſitions have poſſeſſed our diſcerning faculties, and have made a party there, and are become domeſtick, before they come to be diſputed; and then the Articles of Faith are ſo few, and are made ſo credible, and in their event and in their object are ſo uſefull and gaining upon the affections, that he were a prodigy of man, and would be ſo eſteemed, that ſhould in all our preſent circumſtances disbelieve any point of Faith: and all is well as long as the Sun ſhines, and the fair breath of Heaven gently wafts us to our own purpoſes. But if you will try the excellency, and feel the work of Faith, place the man in a Perſecution, let him ride in a ſtorm, let his bones be broken with ſorrow, and his eye-lids looſned with ſickneſs, let his bread be dipped in tears, and all the daughters of Muſick be brought low; let God commence a quarrel againſt him, and be bitter in the accents of his anger or his diſcipline: then God tries your Faith. Can you then truſt his goodneſs, and believe him to be a Father, when you groan under his rod? Can you rely upon all the ſtrange propoſitions of Scripture, and be content to periſh if they be not true? Can you receive comfort in the diſcourſes of Death and Heaven, of Immortality and the Reſurrection, of the death of Chriſt and conforming to his ſufferings? Truth is, there are but two great periods in which Faith demonſtrates it ſelf to be a powerfull and mighty Grace: and they are *perſecution* and *the approaches of death*, for *the paſſive part*;

* Nolo quod cupio ſtatim tenere;
Nec victoria mi placet parata.
Petron.

and *a temptation*, for *the active*. In the days of pleasure, and the night of pain, Faith is to fight her *agonisticon*, to contend for mastery: and Faith overcomes all alluring and fond temptations to sin, and faith overcomes all our weaknesses and faintings in our troubles. By the faith of the promises we learn to despise the world, chusing those objects which Faith discovers; and by expectation of the same promises we are comforted in all our sorrows, and enabled to look through and see beyond the cloud: but the vigour of it is pressed and called forth, when all our fine discourses come to be reduced to practice. For in our health and clearer days it is easie to talk of putting trust in God; we readily trust him for life when we are in health, for provisions when we have fair revenues, and for deliverance when we are newly escaped: but let us come to sit upon the margent of our grave, and let a Tyrant lean hard upon our fortunes, and dwell upon our wrong, let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes; then can you believe, when you neither hear, nor see, nor feel any thing but objections? This is the proper work of sickness: Faith is then brought into the theatre, and so exercised, that if it abides but to the end of the contention, we may see that work of Faith, which God will hugely crown. The same I say of *Hope*, and of *Charity*, or *the Love of God*, and of *Patience*, which is a grace produced from the mixtures of all these: they are *vertues which are greedy of danger*. And no man was ever honoured by any wise or discerning person for dining upon *Persian* Carpets, nor rewarded with a crown for being at ease. It was the Fire that did honour to *Mutius Scævola*, Poverty made *Fabritius* famous, *Rutilius* was made excellent by Banishment, *Regulus* by Torments, *Socrates* by Prison, *Cato* by his Death: and God

Mors ipsa beatior inde est,
Quòd per cruciamina lethi
Via panditur ardua justis.
Et ad astra doloribus itur.
Prud. hymn. in Exeq. defunct.

Virtutes avidæ periculi monstrant quam non pœniteat tanto pretio æstimâsse virtutem.
Senec.

Non enim hilaritate, nec lasciviâ, nec risu, aut joco comite levitatis, sed sæpe etiam tristes firmitate & constantiâ sunt beati.
Cic. de Fin. l. 22.

God hath crowned the memory of *Job* with a wreath of glory, becauſe he ſate upon his dunghill wiſely and temperately; and his potſheard and his groans, mingled with praiſes and juſtifications of God, pleaſed him like an Anthem ſung by Angels in the morning of the Reſurrection. God could not chuſe but be pleaſed with the delicious accents of Martyrs, when in their tortures they cried out nothing but [*Holy Jeſus*] and [*Bleſſed be God:*] and they alſo themſelves, who with a hearty deſignation to the Divine pleaſure can delight in God's ſevere diſpenſation, will have the tranſportations of Cherubims when they enter into the joys of God. If God be delicious to his ſervants when he ſmites them, he will be nothing but raviſhments and ecſtaſies to their ſpirits when he refreſhes them with the overflowings of joy in the day of recompences. *No man is more miſerable than he that hath no adverſity; that man is not tried* whether he be good or bad:

Nihil infelicius eo cui nihil unquam contigit adverſi. Non licuit illi ſe experiri. *Seneca.*

and God never crowns thoſe vertues which are only *faculties* and *diſpoſitions*; but *every act* of vertue is an ingredient into reward. And we ſee many children fairly planted, whoſe parts of nature were never dreſſed by art, nor called from the furrows of their firſt poſſibilities by diſcipline and inſtitution, and they dwell for ever in ignorance, and converſe with beaſts; and yet if they had been dreſſed and exerciſed, might have ſtood at the chairs of Princes, or ſpoken parables amongſt the Rulers of Cities. Our vertues are but in the ſeed when the Grace of God comes upon us firſt: but this Grace muſt be thrown into broken furrows, and muſt *twice feel the cold, and twice feel the heat*, and be ſoftned with ſtorms and ſhowrs,

——Illa ſeges votis reſpondet avari Agricolæ, bis quæ ſolem, bis frigora ſenſit. *Virg. Georg.* 1.

and then it will ariſe into fruitfulneſs and harveſts. And what is there in the world to diſtinguiſh vertues from diſhonours, or the valour of *Cæſar* from the ſoftneſs of the *Egyptian* Eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Vertue could not be any

thing but ſenſuality, if it were the entertainment of our ſenſes and fond deſires; and *Apicius* had been the nobleſt of all the *Romans*, if feeding a great appetite and deſpiſing the ſeverities of temperance had been the work and proper employment of a wiſe man. But otherwiſe do Fathers, and otherwiſe do Mothers handle their children. Theſe ſoften them with kiſſes and imperfect noiſes, with the pap and breaſt-milk of ſoft endearments, they reſcue them from Tutors, and ſnatch them from diſcipline, they deſire to keep them fat and warm, and their feet dry, and their bellies full: and then the children govern, and cry, and prove fools and troubleſome, ſo long as the feminine republick does endure. But Fathers, becauſe they deſign to have their children wiſe and valiant, apt for counſel or for arms, ſend them to ſevere governments, and tie them to ſtudy, to hard labour, and afflictive contingencies. They rejoyce when the bold boy ſtrikes a lion with his hunting-ſpear, and ſhrinks not when the beaſt comes to affright his early courage. Softneſs is for ſlaves and beaſts, for minſtrels and uſeleſs perſons, for ſuch who cannot aſcend higher than the ſtate of a fair ox, or a ſervant entertained for vainer offices: But the man that deſigns his ſon for noble employments, to honours and to triumphs, to Conſular dignities and preſidencies of Councils, loves to ſee him pale with ſtudy, or panting with labour, hardned with ſufferance, or eminent by dangers. And ſo God dreſſes us for Heaven. He loves to ſee us ſtruggling with a diſeaſe, and reſiſting the Devil, and conteſting againſt the weakneſſes of Nature, and *againſt hope* to *believe in hope*, reſigning our ſelves to God's will, praying him to chuſe for us, and dying in all things but *faith* and *its bleſſed conſequents*; *ut ad officium cum periculo ſimus prompti*; and the *danger* and the *reſiſtance* ſhall endear the *office*. For ſo have I known the boiſtrous North-

Languent per inertiam ſaginata, nec labore tantùm, ſed mole & ipſo ſui onere deficiunt. *Seneca.*

Callum per injurias ducunt. Ut ſit luminis atque aquæ cœleſtis patiens latus.

Modeſtiâ filiorum delectantur; vernularum licentiâ & canum, non puerorum.

Ventus ut amittit vires, niſi robore denſæ Occurrant ſylvæ, ſpatio diffuſus inani. *Luc.*

North-wind paſs through the yielding air, which opened its boſom, and appeaſed its violence by entertaining it with eaſy compliance in all the regions of its reception: But when the ſame breath of Heaven hath been checked with the ſtiffneſs of a Tower, or the united ſtrength of a wood, it grew mighty, and dwelt there, and made the higheſt branches ſtoop, and make a ſmooth path for it on the top of all its glories. So is Sickneſs, and ſo is the Grace of God: When ſickneſs hath made the difficulty, then God's Grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then ſhews its biggeſt glory when it hath the greateſt difficulty to maſter, the greateſt weakneſſes to ſupport, the moſt buſy temptations to conteſt with: for ſo God loves that *his ſtrength ſhould be ſeen in our weakneſs* and our danger. Happy is that ſtate of life in which our ſervices to God are the deareſt and the moſt expenſive.

Marcet ſine adverſario virtus.

Lætius eſt quoties magno tibi conſtat honeſtum.

5. Sickneſs hath ſome degrees of eligibility, at leaſt by an after-choice; becauſe to all perſons which are within the poſſibilities and ſtate of pardon it becomes a great inſtrument of pardon of ſins. For as God ſeldom rewards here and hereafter too: ſo it is not very often that he puniſhes in both ſtates. In great and final ſins he doth ſo; but we find it expreſſed only in the caſe of the ſin againſt the Holy Ghoſt, *which ſhall never be forgiven in this world, nor in the world to come*, that is, it ſhall be puniſhed in both worlds, and the infelicities of this world ſhall but uſher in the intolerable calamities of the next. But this is in a caſe of extremity, and in ſins of an unpardonable malice: In thoſe leſſer ſtages of death which are deviations from the rule, and not a deſtruction and perfect antinomy to the whole inſtitution, God very often ſmites with his rod of ſickneſs, that he may not for ever be ſlaying the Soul with eternal death. *I will viſit their offences with the rod, and their ſin with ſcourges: Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my truth to fail.* And there is in the New Teſtament *a delivering over to Satan*, and a con-

Pſal. 89. 32, 33.

1 Cor. 5. 5.
1 Tim. 1. 20.

conſequent *buffeting*, for the mortification of the fleſh indeed, but *that the Soul may be ſaved in the day of the Lord.* And to ſome perſons the utmoſt proceſs of God's anger reaches but to a ſharp ſickneſs, or at moſt but to a temporal death; and then the *little momentany anger* is ſpent, and expires in reſt and a quiet grave. *Origen*, S. *Auguſtine* and *Caſſian* ſay concerning *Ananias* and *Sapphira*, that they were ſlain with a ſudden death, that by ſuch a judgment their ſin might be puniſhed, and their guilt expiated, and their perſons reſerved for mercy in the day of Judgment. And God cuts off many of his children from the land of the living; and yet when they are numbred amongſt our dead he finds them in the book of Life, written amongſt thoſe that ſhall live to him for ever. And thus it happened to many new Chriſtians in the Church of *Corinth*, for their little undecencies and diſorders in the circumſtances of receiving the holy Sacrament. S. *Paul* ſays [that *many amongſt them were ſick, many were weak, and ſome were fallen aſleep.*] He expreſſes the Divine anger againſt thoſe perſons in no louder accents; which is according to the ſtyle of the New Teſtament, where all the great tranſactions of duty and reproof are generally made upon the ſtock of *Heaven*, and *Hell* is plainly a *reſerve*, and a *period* ſet to the declaration of God's wrath. For God knows that the torments of Hell are ſo horrid, ſo inſupportable a calamity, that he is not eaſy and apt to caſt thoſe ſouls which he hath taken ſo much care, and hath been at ſo much expence to ſave, into the eternal never-dying flames of Hell, lightly, for ſmaller ſins, or after a fairly-begun repentance, and in the midſt of holy deſires to finiſh it: But God takes ſuch penalties and exacts ſuch fines of us, which we may pay *ſalvo contenemento*, ſaving the main ſtake of all, even our *precious ſouls.* And therefore S. *Auguſtine* prayed to God in his penitential ſorrows, *Here, O Lord, burn and cut my fleſh, that thou mayeſt ſpare me for ever.*

Digni erant in hoc ſeculo recipere peccatum ſuum, ut mundiores exeant ab hac vita, mundati caſtigatione ſibi illata per mortem communem, quoniam credentes erant in Chriſtum.
Origen, S. *Aug. l.* 3. *c.* 1. *contr. Parmen. & Caſſian. collat.* 6. *c.* 11.

1 Cor. 11. 30.

For

For ſo ſaid our bleſſed Saviour, *Every ſacrifice muſt be ſeaſoned with ſalt, and every ſacrifice muſt be burnt with fire:* that is, we muſt abide in the ſtate of Grace, and if we have committed ſins, we muſt expect to be put into the ſtate of affliction; and yet the ſacrifice will ſend up a right and untroubled cloud, and a ſweet ſmell to joyn with the incenſe of the Altar, where the eternal Prieſt offers a never-ceaſing ſacrifice. And now I have ſaid a thing againſt which there can be no exceptions, and of which no juſt reaſon can make abatement. For when ſickneſs, which is the condition of our nature, is called for with purpoſes of redemption; when we are ſent to death to ſecure eternal life; when God ſtrikes us that he may ſpare us, it ſhews that we have done things which he eſſentially hates, and therefore we muſt be ſmitten with the rod of God: but *in the midſt of judgment God remembers mercy,* and makes the rod to be medicinal, and, like the rod of God in the hand of *Aaron,* to ſhoot forth buds and leaves and Almonds, hopes and mercies and eternal recompences in the day of Reſtitution. This is ſo great a good to us, if it be well conducted in all the chanels of its intention and deſign, that if we had put off the objections of the fleſh, with abſtractions, contempts and ſeparations, ſo as we ought to do, it were as earneſtly to be prayed for as any gay bleſſing that crowns our cups with joy, and our heads with garlands and forgetfulneſs. But this was it which I ſaid, that this may, nay that it ought to be choſen, at leaſt by an *after-election:* for ſo ſaid S. *Paul, If we judge our ſelves, we ſhall not be condemned of the Lord:* that is, if we judge our ſelves worthy of the ſickneſs, if we acknowledge and confeſs God's juſtice in ſmiting us, if we take the rod of God in our own hands, and are willing to imprint it in the fleſh, *we are workers together with God* in the infliction; and then the ſickneſs, beginning and being managed in the vertue of Repentance, and Patience, and Reſignation, and Charity, will end in Peace, and Pardon, and Juſtification, and Conſignation to glory. That I have ſpoken truth, I have

have brought God's Spirit ſpeaking in Scripture for a witneſs. But if this be true, there are not many ſtates of life that have advantages which can outweigh this great inſtrument of ſecurity to our final condition. *Moſes died at the mouth of the Lord*, ſaid the ſtory: *he died with the kiſſes of the Lord's mouth*, (ſo the *Chaldee* Paraphraſe:) it was the greateſt act of kindneſs that God did to his ſervant *Moſes*; *he kiſſed him, and he died.* But I have ſome things to obſerve for the better finiſhing this conſideration.

Deut. 34. 5.

1. All theſe advantages and leſſenings of evils in the ſtate of ſickneſs are only upon the ſtock of Vertue and Religion. There is nothing can make ſickneſs in any ſenſe elegible, or in many ſenſes tolerable, but only the grace of God: that only turns ſickneſs into eaſineſs and felicity, which alſo turns it into vertue. For whoſoever goes about to comfort a vicious perſon when he lies ſick upon his bed, can only diſcourſe of the neceſſities of nature, of the unavoidableneſs of the ſuffering, of the accidental vexations and increaſe of torments by Impatience, of the fellowſhip of all the ſons of *Adam*, and ſuch other little conſiderations; which indeed, if ſadly reflected upon, and found to ſtand alone, teach him nothing but the degree of his calamity, and the evil of his condition, and teach him ſuch a Patience, and miniſter to him ſuch a comfort, which can only make him to obſerve decent geſtures in his ſickneſs, and to converſe with his friends and ſtanders by ſo as may do them comfort, and eaſe their funeral and civil complaints; but do him no true advantage. For, all that may be ſpoken to a Beaſt when he is crowned with hairlaces, and bound with fillets to the Altar, to bleed to death to appeaſe the anger of the Deity, and to eaſe the burthen of his Relatives. And indeed what comfort can he receive whoſe ſickneſs, as it looks back, is an effect of God's indignation and fierce vengeance, and if it goes forward, and enters into the gates

Hæc clementia non paratur arte:
Sed nôrunt cui ſerviunt leones.

Si latus aut renes morbo tententur acuto,
Quære fugam morbi. Vis rectè vivere? quis non?
Si virtus hoc una poteſt dare, fortis omiſſis
Hoc age deliciis———
Horat. l. 1. ep. 6.

gates of the grave, is a beginning of a ſorrow that ſhall never have an ending? But when the ſickneſs is a meſſenger ſent from a chaſtiſing Father; when it firſt turns into degrees of innocence, and then into vertues, and thence into pardon; this is no Miſery, but ſuch a method of the Divine Oeconomy and diſpenſation, as reſolves to bring us to Heaven without any new impoſitions, but merely upon the ſtock and charges of Nature.

2. Let it be obſerved, that theſe advantages which ſpring from ſickneſs are not in all inſtances of vertue, nor to all perſons. Sickneſs is the proper ſcene of Patience and reſignation, for all the paſſive Graces of a Chriſtian, for Faith and Hope, and for ſome ſingle acts of the Love of God. But *ſickneſs is not a fit ſtation for a penitent*; and it can ſerve the ends of the grace of *Repentance* but *accidentally*. Sickneſs may * begin a Repentance, if God continues life, and if we co-operate with the Divine grace; or ſickneſs may help to alleviate the wrath of God, and to facilitate the pardon, if all the other parts of this duty be performed in our healthfull ſtate; ſo that it may ſerve at the entrance in, or at the going out. But ſickneſs at no hand is a good ſtage to repreſent all the ſubſtantial parts of this duty. 1. It invites to it; 2. It makes it appear neceſſary; 3. It takes off the fancies of vanity; 4. It attempers the ſpirit; 5. It cures Hypocriſy; 6. It tames the fumes of Pride; 7. It is the ſchool of Patience; 8. And by taking us from off the briſker reliſhes of the world, it makes us with more guſt to taſte the things of the Spirit: and all this, only when God fits the circumſtances of the ſickneſs ſo as to conſiſt with acts of reaſon, conſideration, choice, and a preſent and reflecting mind; which then God ſends when he means that the ſickneſs of the body ſhould be the cure of the Soul. But let no man ſo rely upon it as by deſign, to truſt the beginning, the progreſs, and the conſummation of our piety to ſuch an eſtate which for ever leaves it unperfect. And though to ſome perſons it adds degrees, and miniſters opportunities, and exerciſes ſingle acts with great advantage, *in paſſive graces*; yet

* Nec tamen putaverant ad rem pertinere, ubi inciperent quod placuerat ut fieret.

yet it is never an entire or ſufficient inſtrument for the change of our condition from the ſtate of death *to the liberty* and life *of the ſons of God.*

3. It were good if we would tranſact the affairs of our Souls with nobleneſs and ingenuity, and that we would by an early and forward Religion prevent the neceſſary arts of the Divine providence. It is true that God cures ſome by inciſion, by fire and torments; but theſe are ever the more obſtinate and more unrelenting natures. God's providence is not ſo afflictive and full of trouble, as that it hath placed ſickneſs and infirmity amongſt things ſimply neceſſary; and in moſt perſons it is but a ſickly and an effeminate vertue which is imprinted upon our ſpirits with fears, and the ſorrows of a Fever, or a peeviſh Conſumption. It is but a miſerable remedy to be beholden to a ſickneſs for our health: and though it be better to ſuffer the loſs of a finger, than that the arm and the whole body ſhould putrefy; yet even then alſo it is a trouble and an evil to loſe a finger. He that mends with ſickneſs pares the nails of the beaſt when they have already torn off part of the fleſh: But he that would have a ſickneſs become a clear and an entire bleſſing, a thing indeed to be reckoned among the good things of God, and the evil things of the world, muſt lead an holy life, and judge himſelf with an early ſentence, and ſo order the affairs of his Soul, that in the uſual method of God's ſaving us there may be nothing left to be done, but that ſuch vertues ſhould be exerciſed which God intends to crown: and then, as when the *Athenians*, upon a day of battel, with longing and uncertain ſouls ſitting in their Common-Hall, expecting what would be the ſentence of the day, at laſt received a meſſenger who only had breath enough left him to ſay, [*We are Conquerours,*] and ſo died; ſo ſhall the ſick perſon, who hath *fought a good fight, and kept the faith*, and only waits for his diſſolution and his ſentence, breathe forth his ſpirit with the accents of a Conquerour, and his ſickneſs and his death ſhall only make the mercy and the vertue more illuſtrious.

Neque tam averſa unquam videbitur ab opere ſuo providentia, ut debilitas inter optima inventa ſit.

But for the ſickneſs it ſelf; if all the calumnies were true

true concerning it with which it is aſperſed, yet it is far to be preferred before the moſt pleaſant ſin, and before a great ſecular buſineſs and a temporal care: and ſome men wake as much in the foldings of the ſofteſt beds, as others on the croſs: and ſometimes the very weight of ſorrow and the wearineſs of a ſickneſs preſſes the ſpirit into ſlumbers and the images of reſt, when the intemperate or the luſtfull perſon rolls upon his uneaſie thorns, and ſleep is departed from his eyes. Certain it is, *ſome ſickneſs is a bleſſing.* Indeed, Blindneſs were a moſt accurſed thing, if no man were ever blind but he whoſe eyes were pulled out with tortures or burning baſins: and if ſickneſs were always a teſtimony of God's anger, and a violence to a man's whole condition, then it were a huge calamity. But becauſe God ſends it to his ſervants, to his children, to little infants, to Apoſtles and Saints, with deſigns of mercy, to preſerve their innocence, to overcome temptation, to try their vertue, to fit them for rewards; it is certain that ſickneſs never is an evil but by our own faults; and if we will do our duty, we ſhall be ſure to turn it into a bleſſing. If the ſickneſs be great, it may end in death, and the greater it is the ſooner; and if it be very little, it hath great intervals of reſt: if it be between both, we may be Maſters of it, and by ſerving the ends of Providence ſerve alſo the perfective end of humane nature, and enter into the poſſeſſion of everlaſting mercies.

Deteſtabilis erit cæcitas, ſi nemo oculos perdiderit niſi cui eruendi ſunt.

Memineris ergò maximos dolores morte finiri, parvos habere multa intervalla requietis, mediocrium nos eſſe dominos.

Cicero.

The ſum is this: He that is afraid of pain is afraid of his own nature; and if his fear be violent, it is a ſign his Patience is none at all; and an impatient perſon is not ready dreſſed for Heaven. None but ſuffering, humble and patient perſons can go to Heaven; and when God hath given us the whole ſtage of our life to exerciſe all the active vertues of Religion, it is neceſſary in the ſtate of vertues that ſome portion and period of our lives be aſſigned to paſſive graces; for Patience, for Chriſtian Fortitude, for Reſignation or Conformity to the Divine will. But as the violent fear of ſickneſs

nesse makes us impatient, so it will make our death without comfort and without Religion: and we shall go off from our stage of actions and sufferings with an unhandsome *exit*, because we were willing to receive the kindness of God when he expressed it as we listed; but we would not suffer him to be kind and gracious to us in his own method, nor were willing to exercise and improve our vertues at the charge of a sharp Fever, or a lingring Consumption. *Wo be to* Eccles. 2. 14. *the man that hath lost Patience; for what will he doe when the Lord shall visit him?*

SECT. VII.

The second Temptation proper to the state of Sickness, Fear of Death, with its Remedies.

THere is nothing which can make sickness unsanctified, but the same also will give us cause to fear Death. If therefore we so order our affairs and spirits that we do not fear Death, our sickness may easily become our advantage, and we can then receive counsel, and consider, and doe those acts of vertue which are in that state the proper services of God; and such which men in bondage and fear are not capable of doing, or of advices how they should, when they come to the appointed days of mourning. And indeed if men would but place their design of being happy in the nobleness, courage, and perfect resolutions of doing handsome things, and passing through our unavoidable necessities, in the contempt and despite of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after Heaven, it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softned and made effeminate with delicate thoughts, and meditations of ease, and brutish satisfactions, that if our death comes before we have seised upon a great fortune, or enjoy the promises of the fortune-tellers, we esteem our selves to be robbed of our goods,

goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence come those arts of protraction and delaying the significations of old age: thinking to deceive the world, men couzen themselves, and by representing themselves youthfull, they certainly continue their vanity, till *Proserpina* pull the peruke from their heads. We cannot deceive God and Nature, for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes which must cause the passing-bell to give warning to all the neighbours that thou art dead, and they must be so: and nothing can excuse or retard this. And if our Death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 3000 years agone died unwillingly, and stopped death two days, or staid it a week, what is their gain? where is that week? And poor-spirited men use arts of protraction, and make their persons pitiable, but their condition contemptible; being like the poor sinners at *Noah*'s floud: the waters drove them out of their lower rooms, then they crept up to the roof, having lasted half a day longer, and then they knew not how to get down: some crept up on the top-branch of a tree, and some climbed up to a mountain, and staid it may be three days longer: but all that while they endured a worse torment than death; they lived with amazement, and were distracted with the ruines of mankind, and the horrour of an universal deluge.

Mentiris juvenem tinctis, Lentine, capillis,
Tam subitò corvus, qui modò cygnus eras.
Non omnes fallis, scit te Proserpina canum:
Personam capiti, detrahet illa tuo.
Mart. l. 3. ep. 43.

Audet iter, numerátque dies, spatioque viarum
Metitur Vitam, torquetur morte faturâ. *Horat.*

Τί γὰρ βροτῶν ἂν οὐ κακοῖς μεμιγμένον;
Θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι. *Soph.*

Nihil est miserius dubitatione volutantium quorsum evadant, quantum sit illud quod restat, aut quale.
Seneca l. 17. ep. 102.

Remedies against the Fear of Death, by way of Consideration.

1. God having in this world placed us in a sea, and

troubled the sea with a continual storm, hath appointed the *Church* for *a ship*, and *Religion* to be the *stern*: but there is no *haven* or *port* but *Death*. Death is that harbour whither God hath designed every one, that there he may find rest from the troubles of the world. How many of the noblest *Romans* have taken Death for sanctuary, and have esteemed it less than shame or a mean dishonour? And *Cæsar* was cruel to *Domitius* Captain of *Corfinium*, when he had taken the Town from him, that he refused to sign his petition of Death. Death would have hid his head with honour, but that cruel mercy reserved him to the shame of surviving his disgrace. The holy Scripture, giving an account of the reasons of the Divine Providence taking godly men from this world, and shutting them up in a hasty grave, says, that they *are taken from the evils to come*: and concerning our selves it is certain, if we had ten years agone taken seisure of our portion of dust, Death had not taken us from good things, but from infinite evils, such which the Sun hath seldom seen. Did not *Priamus* weep oftner than *Troilus*? and happy had he been if he had died when his sons were living, and his Kingdom safe, and houses full, and his City unburnt. It was a long life that made him miserable, and an early death onely could have secured his fortune. And it hath happened many times, that persons of a fair life and a clear reputation, of a good fortune and an honourable name, have been tempted in their age to folly and vanity, have fallen under the disgrace of dotage, or into an unfortunate marriage, or have besotted themselves with drinking, or out-lived their fortunes, or become tedious to their friends, or are afflicted with lingring and vexatious diseases, or lived to see their excellent parts buried, and cannot understand the wise discourses and productions of their younger years.

——Heu, quantò meliùs vel cæde peracta
Parcere Romano potuit fortuna pudori!
Lucanus.

Hæc omnia vidit inflammari, Jovis aram sanguine turpari.

——Sic longius ævum
Destruit ingentes animos, & vita superstes
Imperio: nisi summa dies cum fine bonorum
Affluit, & celeri prævertit tristia leto,
Dedecori est fortuna prior.
Lucan. lib. 8.

years. In all theſe caſes, and infinite more, do not all the world ſay that it had been better this man had died ſooner? But ſo have I known paſſionate women to ſhriek aloud when their neareſt relatives were dying, and that horrid ſhriek hath ſtayed the ſpirit of the man a while to wonder at the folly, and repreſent the inconvenience; and the dying perſon hath lived one day longer full of pain, amazed with an undeterminate ſpirit, diſtorted with Convulſions, and only come again to act one ſcene more of a new calamity, and to die with leſs decency. So alſo do very many men with paſſion and a troubled intereſt they ſtrive to continue their life longer; and it may be they eſcape this ſickneſs, and live to fall into a diſgrace; they eſcape the ſtorm, and fall into the hands of pirates, and inſtead of dying with liberty, they live like ſlaves, miſerable and deſpiſed, ſervants to a little time, and ſottiſh admirers of the breath of their own lungs. *Paulus Æmilius* did handſomely reprove the cowardiſe of the King of *Macedon*, who begged of him for pitie's ſake and humanity, that having conquered him and taken his Kingdom from him, he would be content with that, and not lead him in triumph a priſoner to *Rome*. *Æmilius* told him, he need not be beholden to him for that; himſelf might prevent that in deſpight of him. But the timorous King durſt not die. But certainly every wiſe man will eaſily believe that it had been better the *Macedonian* Kings ſhould have died in battel, than protract their life ſo long, till ſome of them came to be Scriveners and Joyners at *Rome*: or that the Tyrant of *Sicily* better had periſhed in the *Adriatick*, than to be wafted to *Corinth* ſafely, and there turn Schoolmaſter. It is a ſad calamity, that the fear of Death ſhall ſo imbecil man's courage and underſtanding, that he dares not ſuffer the remedy of all his calamities; but that he lives to ſay as *Liberius* did, *I have lived this one day longer than I ſhould*. Either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel ſo ſharp and numerous. And when God ſends his Angel

Mors illi meliùs quàm tu conſuluit quidem. - quiſquámne ſecundis Tradere ſe fatis audet niſi morte parata? *Luc. l.* 8.

Nimirum hâc die unâ plus vixi mihi quàm vivendum fuit.

to us with a ſcroll of death, let us look on it as an act of mercy, to prevent many ſins, and many calamities of a longer life, and lay our heads down ſoftly, and go to ſleep without wrangling like babies and froward children. *For a man* (at leaſt) *gets this by death, that his calamities are not immortal.*

Hoc homo morte lucratur, nè malum eſſet immortale. *Naz.*

But I do not only conſider death by the advantages of compariſon; but if wee look on it in it ſelf, it is no ſuch formidable thing, if we view it on both ſides, and handle it, and conſider all its appendages.

2. *It is neceſſary*, and therefore *not intolerable*: and nothing is to be eſteemed evil which God and Nature have fixed with eternal ſanctions. It is *a law of God*, it is *a puniſhment of our ſins*, and it is *the conſtitution of our Nature*. Two differing ſubſtances were joyned together with the breath of God, and when that breath is taken away they part aſunder, and return to their ſeveral principles; the Soul to God our Father, the body to the Earth our mother: and what in all this is evil? Surely nothing, but that we are Men; nothing but that we are not born immortal: but by declining this change with great paſſion, or receiving it with a huge natural fear, we accuſe the Divine Providence of Tyranny, and exclaim againſt our natural conſtitution, and are diſcontent that we are Men.

Nihil in malis ducamus, quod ſit à Diis immortalibus vel à Natura parente omnium conſtitutum.

Concretum fuit, diſcretum eſt, rediitque unde venerat, terra deorſum, ſpiritus ſurſum. Quid ex his omnibus iniquum eſt? nihil. *Epichar.*

3. *It is a thing that is no great matter in it ſelf*; if we conſider that we die daily, that it meets us in every accident, that every creature carries a dart along with it, and can kill us. And therefore when *Lyſimachus* threatned *Theodorus* to kill him, he told him that was no great matter to doe, and he could doe no more than the *Cantharides* could; a little flie could doe as much.

Natura dedit uſuram vitæ tanquam pecuniæ, quid eſt ergò quòd querare ſi reperat cùm vult? eâdem enim lege acceperas. *Seneca.*

4. It is a thing that every one ſuffers, even perſons of the loweſt reſolution, of the meaneſt vertue, of no breeding, of no diſcourſe. Take away

away but the pomps of death, the disguises and solemn bug-bears, the tinsel, and the actings by candle-light, and proper and phantastick ceremonies, the minstrels and the noise-makers, the women and the weepers, the swoonings and the shriekings, the Nurses and the Physicians, the dark room and the Ministers, the kindred and the watches; and then to die is easie, ready, and quitted from its troublesome circumstances. It is the same harmless thing that a poor shepherd suffered yesterday, or a maid-servant to day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men, and many fools; and the wisedom of the first will not quit him, and the folly of the latter does not make him unable to die.

Vitæ est avidus quisquis non vult mundo secum pereunte mori.
Seneca.

5. Of all the evils of the world which are reproached with an evil character, Death is the most innocent of its accusation. For when it is present, it hurts no body; and when it is absent, 'tis indeed troublesome, but the trouble is owing to our fears, not to the affrighting and mistaken object. And besides this, if it were an evil, it is so transient, that it passes like the instant or undiscerned portion of the present time; and *either it is past, or it is not yet*; for just when it is, no man hath reason to complain of so insensible, so sudden, so undiscerned a change.

Τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμένους.

Par est moriri: neque est melius morte in malis rebus miseris.
Plaut. Rud.

Aut fuit, aut veniet; nihil est præsentis in illa.
Mórsque minus pœnæ quàm mora mortis habet.

6. It is so harmless a thing, that no good man was ever thought the more miserable for dying but much the happier. When men saw the graves of *Calatinus*, of the *Servilii*, the *Scipio's*, the *Metelli*, did ever any man amongst the wisest *Romans* think them unhappy? And when S. *Paul* fell under the sword of *Nero*, and S. *Peter* died upon the cross, and S. *Stephen* from an heap of stones was carried into an easier grave, they

that made great lamentation over them wept for their own intereſt, and after the manner of men; but the Martyrs were accounted happy, and their days kept ſolemnly, and their memories preſerved in never-dying honours. When S. *Hilary* Biſhop of *Poictiers* in *France* went into the Eaſt to reprove the *Arian* Hereſie, he heard that a young noble Gentleman treated with his Daughter *Abra* for marriage. The Biſhop wrote to his daughter that ſhe ſhould not ingage her promiſe, nor do countenance to that requeſt, becauſe he had provided for her a husband fair, rich, wiſe and noble, far beyond her preſent offer. The event of which was this: She obeyed; and when her Father returned from his Eaſtern triumph to his Weſtern charge, he prayed to God that his daughter might die quickly: and God heard his prayers, and Chriſt took her into his boſom, entertaining her with antepaſts and careſſes of holy love, till the day of the marriage-ſupper of the Lamb ſhall come. But when the Biſhop's Wife obſerved this event, and underſtood of the good man her Husband what was done, and why, ſhe never let him alone till he obtained the ſame favour for her; and ſhe alſo at the prayers of S. *Hilary* went into a more early grave and a bed of joys.

7. It is a ſottiſh and an unlearned thing to reckon the time of our life, as it is ſhort or long, to be good or evil fortune; Life in it ſelf being neither good nor bad, but juſt as we make it, and therefore ſo is Death.

8. But when we conſider, Death is not only better than a miſerable Life, not only an eaſie and innocent thing in it ſelf, but alſo that it is a ſtate of advantage, we ſhall have reaſon not to double the ſharpneſs of our ſickneſs by our Fear of Death. Certain it is Death hath ſome good upon its proper ſtock; *praiſe*, and *a fair memory*, *a reverence* and *Religion* toward them ſo great, that it is counted diſhoneſt to ſpeak evil of the dead; then they reſt in peace, and are quiet from their labours, and are deſigned

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.
Horat.

Et laudas nullos niſi mortuos poetas. *Mart.*

signed to immortality. *Cleobis* and *Biton*, *Trophonius* and *Agamedes* had an early death sent them as a reward: to the former for their piety to their Mother, to the latter for building of a Temple. To this all those arguments will minister which relate the advantages of the state of Separation and Resurrection.

SECT. VIII.

Remedies against Fear of Death, by way of Exercise.

1. HE *that would willingly be fearless of Death must learn to despise the world*; he must neither love any thing passionately, nor be proud of any circumstance of his life. *O Death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things, yea unto him that is yet able to receive me at!* said the son of *Sirach*. But the parts of this exercise help each other. If a man be not incorporated in all his Passions to the things of this world, he will less fear to be divorced from them by a supervening death; and yet because he must part with them all in death, it is but reasonable he should not be passionate for so fugitive and transient interest. But if any man thinks well of himself for being a * handsome person, or if he be stronger and wiser than his neighbours, he must remember that what he boasts of will decline into weakness and dishonour; but that very boasting and complacency will make Death keener and more unwelcome, because it comes to take him from his confidences and pleasures, making his Beauty equal to those Ladies that have slept some years in Charnel-houses, and their Strength not so stubborn as the breath of an infant, and their Wisedom such which can be looked for in the land where all things are forgotten.

Ecclus 41.1.

Εἰ δέ τις ὄλβον ἔχων Μορφᾷ παραμεύσεται ἄλλων,
Ἔντ' ἀέθλοισιν ἀρι——στεύων ἐπίδειξιν βίαν
Θνατὰ μεμνήσθω πρεσβέλλων μέλη
Καὶ τελευτὰν ἁπάντων γᾶν ἐπιεσσόμενος. *Pindar.*
Dic homo, vas cinerum, quid confert flos facie-
(rum?
Copia quid rerum? mors ultima meta dierum,

2. *He that would not fear Death muſt ſtrengthen his ſpirits with the proper inſtruments of Chriſtian Fortitude.* All men are reſolved upon this, that to bear grief honeſtly and temperately, and to die willingly and nobly, is the duty of a good and of a valiant man: and they that are not ſo are *vicious*, and *fools*, and *cowards*. All men praiſe the *valiant* and *honeſt*; and that which the very heathen admired in their nobleſt examples is eſpecially *Patience* and *Contempt of Death*. *Zeno Eleates* endured torments rather than diſcover his friends, or betray them to the danger of the Tyrant: and *Calanus*, the barbarous and unlearned *Indian*, willingly ſuffered himſelf to be burnt alive: and all the women did ſo, to doe honour to their Husbands Funerals, and to repreſent and prove their affections great to their Lords. The Religion of a Chriſtian does more command fortitude than ever did any Inſtitution; for we are commanded to be willing to die for Chriſt, to die for the brethren, to die rather than to give offence or ſcandal. The effect of which is this, That he that is inſtructed to doe the neceſſary parts of his duty, is by the ſame inſtrument fortified againſt Death: As he that does his duty needs not fear death, ſo neither ſhall he; the parts of his duty are parts of his ſecurity. It is certainly a great baſeneſs and puſillanimity of ſpirit that makes Death terrible, and extremely to be avoided.

Amittenda fortitudo eſt aut ſepeliendus dolor. *Cicero.*

Fortem poſce animum mortis terrore carentem,
Qui ſpatium vitæ extremum inter munera ponat.

3. *Chriſtian Prudence* is a great ſecurity againſt the Fear of Death. For if we be afraid of Death, it is but reaſonable to uſe all ſpiritual arts to take off the apprehenſion of the evil: but therefore we ought to remove our fear, becauſe fear gives to Death wings, and ſpurs, and darts. Death haſtens to a fearfull man: if therefore you would make Death harmleſs and ſlow, to throw off Fear is the way to doe it; and Prayer is the way to doe that. If therefore you be afraid of Death, conſider you will have leſs need to fear it, by how much the leſs you do fear it: and ſo cure your direct fear by

by a reflex act of prudence and conſideration. *Fannius* had not died ſo ſoon, if he had not feared death: and when *Cneius Carbo* begged the reſpite of a little time for a baſe employment of the Souldiers of *Pompey*, he got nothing, but that the baſeneſs of his fear diſhonoured the dignity of his third Conſulſhip; and he choſe to die in a place where none but his meaneſt ſervants ſhould have ſeen him. I remember a ſtory of the wraſtler *Polydamas*, that running into a cave to avoid the ſtorm, the water at laſt ſwelled ſo high, that it began to preſs that hollowneſs to a ruine: which when his fellows eſpied, they choſe to enter into the common fate of all men, and went abroad: but *Polydamas* thought by his ſtrength to ſupport the earth, till its intolerable weight cruſhed him into flatneſs and a grave. Many men run for ſhelter to a place, and they only find a remedy for their fears by feeling the worſt of evils. Fear it ſelf finds no ſanctuary but the worſt of ſufferance: and they that flie from a battel are expoſed to the mercy and fury of the purſuers, who, if they faced about, were as well diſpoſed to give laws of life and death as to take them, and at worſt can but die nobly; but now even at the very beſt they live ſhamefully, or die timorouſly. Courage is the greateſt ſecurity; for it does moſt commonly ſafeguard the man, but always reſcues the condition from an intolerable evil.

Hoſtem cùm fugeret, ſe Fannius ipſe peremit. *Mart.*

4. If thou wilt be fearleſs of death, endeavour to be in love with the felicities of Saints and Angels, and be once perſwaded to believe that there is a condition of living better than this; that there are creatures more noble than we; that above there is a countrey better than ours; that the inhabitants know more and know better, and are in places of reſt and deſire: and firſt learn to value it, and then learn to purchaſe it; and Death cannot be a formidable thing, which lets us into ſo much joy and ſo much felicity. And indeed who would not think his condition mended, if he paſſed from converſing with dull mortals, with ignorant and fooliſh perſons, with Tyrants and enemies of learning,

to

to converſe with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabricius*? So the Heathens ſpeculated, but we conſider higher. The *dead that die in the Lord* ſhall converſe with S. *Paul*, and all the College of the Apoſtles, and all the Saints and Martyrs, with all the good men whoſe memory we preſerve in honour, with excellent Kings and holy Biſhops, and with *the great Shepherd and Biſhop of our Souls Jeſus Chriſt*, and with God himſelf. For *Chriſt died for us, that whether we wake or ſleep, we might live together with him.* Then we ſhall be free from luſt and envy, from fear and rage, from covetouſneſs and ſorrow, from tears and cowardiſe: and theſe indeed properly are the onely evils that are contrary to felicity and wiſedom. Then we ſhall ſee ſtrange things, and know new Propoſitions, and all things in another manner, and to higher purpoſes. *Cleombrotus* was ſo taken with this ſpeculation, that having learned from *Plato*'s *Phædon* the Soul's abode, he had not patience to ſtay nature's dull leiſure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* reſolved to die by famine, to eaſe the great pains of his Gout, in the abſtinence of two days he found his foot at eaſe: but when he began to feel the pleaſures of an approaching death, and the delicacies of that eaſe he was to inherit below, he would not withdraw his foot, but went on and finiſhed his death: And ſo did *Cleanthes*. And every wiſe man will deſpiſe the little evils of that ſtate which indeed is *the daughter of Fear*, but *the mother of Reſt*, and *Peace*, and *Felicity*.

Beati erimus cùm, corporibus relictis, & cupiditatum & æmulationum erimus expertes, quódque nunc facimus, cum laxati curis ſumus, ut ſpectare aliquid velimus & viſere.

Tuſcul. 2.

5. If God ſhould ſay to us, Caſt thy ſelf into the Sea, (as Chriſt did to S. *Peter*, or as God concerning *Jonas*) I have provided for thee a Dolphin, or a Whale, or a Port, a ſafety or a deliverance, ſecurity or a reward, were we not incredulous and puſillanimous perſons if we ſhould tremble to put ſuch a felicity into act, and our ſelves into poſſeſſion? The very duty

duty of reſignation and the love of our own intereſt are good antidotes againſt Fear. In forty or fifty years we find evils enough, and arguments enough to make us weary of this life: And to a good man there are very many more reaſons to be afraid of Life than Death, this having in it leſs of evil and more of advantage. And it was a rare wiſh of that *Roman*, that Death might come onely to wiſe and excellent perſons, and not to fools and cowards; that it might not be a ſanctuary for the timorous, but the reward of the vertuous: and indeed they onely can make advantage of it.

Mors, utinam pavidos vitâ ſubducere nolles,
Sed virtus te ſola daret —— *Lucan.*

6. Make no excuſes to make thy deſires of life ſeem reaſonable, neither cover thy Fear with pretences, but ſuppreſs it rather with arts of ſeverity and ingenuity. Some are not willing to ſubmit to God's ſentence and arreſt of death, till they have finiſhed ſuch a Deſign, or made an end of the laſt paragraph of their Book, or raiſed ſuch portions for their children, or preached ſo many Sermons, or built their Houſe, or planted their Orchard, or ordered their eſtate with ſuch advantages. It is well for the modeſty of theſe men that the excuſe is ready; but if it were not, it is certain they would ſearch one out: for an idle man is never ready to die, and is glad of any excuſe: and a buſied man hath always ſomething unfiniſhed, and he is ready for every thing but death. And I remember that *Petronius* brings in *Eumolpus* compoſing Verſes in a deſperate ſtorm, and being called upon to ſhift for himſelf when the ſhip daſhed upon the rock, crying out to let him alone till he had finiſhed and trimmed his Verſe, which was lame in the hinder leg: the man either had too ſtrong a deſire to end his Verſe, or too great a deſire not to end his life. But we muſt know God's times are not to be meaſured by our circumſtances; and what I value, God regards not: or if it be valuable in the accounts of men, yet God will ſupply it with other contingencies of his Providence. And if *Epaphroditus* had died when he had his great ſickneſs S. *Paul* ſpeaks

Maneant opera interrupta minæque Murorum ingentes.

speaks of, God would have secured the work of the Gospel without him; and he could have spared *Epaphroditus* as well as S. *Stephen*, and S. *Peter* as well as S. *James*. Say no more, but, when God calls, lay aside thy papers, and first dress thy Soul, and then dress thy hearse.

Blindness is odious, and Widowhood is sad, and Destitution is without comfort, and Persecution is full of trouble, and Famine is intolerable, and Tears are the sad ease of a sadder heart: but these are evils of our Life, not of our Death. For *the dead that die in the Lord* are so far from wanting the commodities of this life, that they do not want Life it self.

After all this, I do not say it is a sin to be afraid of Death: we find the boldest spirit that discourses of it with confidence, and dares undertake a danger as big as Death, yet doth shrink at the horrour of it, when it comes dressed in its proper circumstances. And *Brutus*, who was as bold a *Roman* to undertake a noble action as any was since they first reckoned by Consuls, yet when *Furius* came to cut his throat after his defeat by *Anthony*, he ran from it like a girl, and being admonished to die constantly, *he swore by his life*, that he would shortly *endure Death*. But what do I speak of such imperfect persons? Our blessed Lord was pleased to legitimate Fear to us by his Agony and Prayers in the garden. It is not a sin to be afraid, but it is a great felicity to be without Fear; which felicity our dearest Saviour refused to have, because it was agreeable to his purposes to suffer any thing that was contrary to felicity, every thing but Sin. But when men will *by all means avoid death*, they are like those who at *any hand* resolve to be *rich*: The case may happen in which they will blaspheme, and dishonour providence, or doe a base action, or *curse God and die*: but in all cases they die miserable and ensnared, and in no case do they die the less for it. Nature hath left us the key of the Churchyard, and custom hath brought Cœmeteries and Charnel-houses into Cities and Churches, places most frequented, that we might not

ἀλλ' οἱ ἐξ ἅπαντος φεύγοντες τὸν θάνατον.

not cary our selves strangely in so certain, so expected, so ordinary, so unavoidable an accident. All reluctancy or unwillingness to obey the Divine decree is but a snare to our selves, and a load to our spirits, and is either an entire cause, or a great aggravation, of the calamity. Who did not scorn to look upon *Xerxes* when he caused 300 stripes to be given to the Sea, and sent a chartel of defiance against the mountain *Athos*? Who did not scorn the proud vanity of *Cyrus* when he took so goodly a revenge upon the river *Cydnus* for his hard passage over it? or did not deride or pity the *Thracians*, for shooting arrows against Heaven when it thunders? To be angry with God, to quarrel with the Divine providence, by repining against an unalterable, a natural, an easie sentence, is an argument of a huge folly, and the parent of a great trouble; a man is base and foolish to no purpose, he throws away a vice to his own misery, and to no advantages of ease and pleasure. *Fear keeps men in bondage all their life*, saith S. *Paul*; and Patience makes him his own man, and lord of his own interest and person. Therefore *possess your selves in patience*, with Reason and Religion, and you shall die with ease.

Quam pellunt lacrymæ fovent sortem:
Dura negant cedere mollibus.

Siccas si videat genas,
Duræ cedet hebes sors patientiæ.

Νήπιοι οἱ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
Iliad. o'.

Et cùm nihil imminuat dolores,
Cur frustrà turpes esse volumus?
Seneca.

Non levat miseros dolor.

If all the parts of this discourse be true, if they be better than dreams, and unless *Vertue be nothing but words, as a grove is a heap of trees*; if they be not the Phantasms of hypochondriacal persons, and designs upon the interest of men and their perswasions to evil purposes; then there is no reason but that we should really desire Death, and account it among the good things of God, and the sowr and laborious felicities of Man. S. *Paul* understood it well, when he *desired to be dissolved*: he well enough knew his own advantages; and pursued them accordingly. But it is certain that he that is afraid of Death, I mean, with a violent and transporting Fear, with a Fear apt to discompose

Virtutem verba putas, ut lucum ligna.

compoſe his duty or his patience, that man either loves this world too much, or dares not truſt God for the next.

SECT. IX.

General Rules and Exerciſes whereby our Sickneſs may become ſafe and ſanctified.

1. *TAke care that the Cauſe of thy Sickneſs be ſuch as may not ſowr it in the principal and original cauſes of it.* It is a ſad calamity to paſs into the houſe of mourning through the gates of Intemperance, by a drunken meeting, or the ſurfeits of a loathed and luxurious Table: for then a man ſuffers the pain of his own folly, and he is like a fool ſmarting under the whip which his own viciouſneſs twiſted for his back; then a man pays the price of his ſin, and hath a pure and an unmingled ſorrow in his ſuffering; and it cannot be alleviated by any circumſtances, for the whole affair is a mere proceſs of death and ſorrow. Sin is in the head, ſickneſs is in the body, and death and an eternity of pains in the tail; and nothing can make this condition tolerable, unleſs the miracles of the Divine mercy will be pleaſed to exchange the eternal anger for the temporal. True it is, that in all ſufferings the Cauſe of it makes it noble or ignoble, honour or ſhame, tolerable or intolerable. For when patience is aſſaulted by a ruder violence, by a blow from Heaven or Earth, from a gracious God or an unjuſt man, patience looks forth to the doors which way ſhe may eſcape; and if Innocence or a cauſe of Religion keep the firſt entrance, then, whether ſhe eſcapes at the gates of Life or Death, there is a good to be received, greater than the evils of a ſickneſs: but if Sin thruſt in that Sickneſs, and that hell ſtands at the door, then patience turns into fury, and ſeeing it impoſſible to go forth with ſafety, rolls up and down with a circular and infinite revolution, making its motion not from, but upon its own centre; it doubles the pain, and increaſes the ſorrow,

Solatium eſt pro honeſto dura tolerare, & ad cauſam patientia reſpicit. 1 Pet. 2. 19. Heb. 11. 36. Matt. 5. 11.

Magis his quæ patitur, vexat cauſa patiendi.

row, till by its weight it breaks the ſpirit, and burſts into the agonies of infinite and eternal ages. If we had ſeen S. *Polycarp* burning to death, or S. *Laurence* Roaſted upon his Grid-iron, or S. *Ignatius* expoſed to Lions, or S. *Sebaſtian* pierced with Arrows, or S. *Attalus* carried about the Theatre with ſcorn unto his death for the cauſe of *Jeſus*, for Religion, for God and a holy Conſcience; we ſhould have been in love with Flames, and have thought the Grid-iron fairer than the *ſpondæ*, *the ribs of a marital bed*, and we ſhould have choſen to converſe with thoſe Beaſts, rather than thoſe men that brought thoſe beaſts forth, and eſtimated the Arrows to be the rays of light brighter than the Moon, and that diſgrace and miſtaken Pageantry were a ſolemnity richer and more magnificent than *Mordecai*'s proceſſion upon the King's horſe, and in the robes of Majeſty: for ſo did theſe Holy men account them; they kiſſed their ſtakes, and hugged their deaths, and ran violently to torments, and counted whippings and ſecular diſgraces to be the enamel of their perſons, and the ointment of their heads, and the embalming their names, and ſecuring them for immortality. But to ſee *Sejanus* torn in pieces by the people, or *Nero* crying or creeping timorouſly to his death, when he was condemned to die *more majorum*; to ſee *Judas* pale and trembling, full of anguiſh, ſorrow and deſpair; to obſerve the groanings and intolerable agonies of *Herod* and *Antiochus*, will tell and demonſtrate the cauſes of patience and impatience to proceed from the cauſes of the ſuffering: and it is ſin onely that makes the cup bitter and deadly. When men by vomiting meaſure up the drink they took in, and ſick and ſad do again taſte their meat turned into choler by intemperance, the ſin and its puniſhment are mingled ſo, that ſhame covers the face, and ſorrow puts a veil of darkneſs upon the heart: and we ſcarce pity a vile perſon that is haled to execution for Murther or for Treaſon, but we ſay he deſerves it, and that every man is concerned in it that he ſhould die. If luſt brought the ſickneſs

Hi quicquid biberint vomitu remetientur triſtes, & bilem ſuam reguſtantes. *Seneca.*

or

or the ſhame, if we truly ſuffer the rewards of our evil deeds, we muſt thank our ſelves; that is, we are fallen into an evil condition, and are the ſacrifice of the Divine Juſtice. But if we live holy lives, and if we enter well in, we are ſure to paſs on ſafe, and to go forth with advantage, *if we liſt our ſelves.*

2. To this relates, that *we ſhould not counterfeit Sickneſs*: for he that is to be carefull of his paſſage into a ſickneſs, will think himſelf concerned that he fall not into it through a trap-door: for ſo it hath ſometimes happened, that ſuch counterfeiting to light and evil purpoſes hath ended in a real ſufferance. *Appian* tells of a *Roman* Gentleman, who to eſcape the proſcription of the *Triumvirate* fled, and to ſecure his privacy counterfeited himſelf blind on one eye, and wore a plaiſter upon it, till beginning to be free from the malice of the three prevailing Princes, he opened his hood, but could not open his eye, but for ever loſt the uſe of it, and with his eye paid for his liberty and hypocriſie. And *Cælius* counterfeited the Gout, and all its circumſtances and pains, its dreſſings and arts of remedy, and complaint, till at laſt the Gout really entered and ſpoiled the pageantry. His arts of diſſimulation were ſo witty, that they put life and motion into the very image of the diſeaſe; he made the very picture to ſigh and groan.

Tantum cura poteſt & ars doloris: Deſiit fingere Cœlius podagram. *Mart. l. 7. ep. 38.*

It is eaſie to tell upon the intereſt of what vertue ſuch counterfeiting is to be reproved. But it will be harder to ſnatch the politicks of the world from following that which they call a canonized and authentick Precedent: and *David*'s counterfeiting himſelf mad before the *King of Gath*, to ſave his life and liberty, will be ſufficient to entice men to ſerve an end upon the ſtock and charges of ſo ſmall an irregularity, not in the matter of manners, but in the rules and decencies of natural or civil deportment. I cannot certainly tell what degrees of excuſe *David*'s action might put on. This only; beſides his preſent neceſſity, the Laws whoſe coercive or directive power *David* lived under had leſs of ſeverity, and more of liberty, and towards enemies had

had ſo little of reſtraint and ſo great a power, that what amongſt them was a direct ſin, if uſed to their brethren the ſons of *Jacob*, was lawfull and permitted to be acted againſt enemies. To which alſo I add this general caution, that the actions of holy perſons in Scripture are not always good precedents to us Chriſtians, who are to walk by a rule and a greater ſtrictneſs, with more ſimplicity and heartineſs of purſuit. And amongſt them, ſanctity and holy living did in very many of its inſtances increaſe in new particulars of duty; and the Prophets reproved many things which the Law forbad not, and taught many duties which *Moſes* preſcribed not: and as the time of *Chriſt*'s approach came, ſo the Sermons and Revelations too were more Evangelical, and like the patterns which were fully to be exhibited by the Son of God. Amongſt which it is certain that *Chriſtian ſimplicity* and *godly ſincerity* is to be accounted: * and counterfeiting of ſickneſs is a huge enemy to this: * it is an upbraiding the Divine Providence, * a jeſting with fire, * a playing with a thunder-bolt, * a making the decrees of God to ſerve the vicious or ſecular ends of men; * it is a tempting of a judgment, * a falſe accuſation of God, * a foreſtalling and antedating his anger; * it is a couzening of men by making God a party in the fraud: and therefore if the couzenage returns upon the man's own head, he enters like a fox into his ſickneſs, and perceives himſelf catched in a trap, or earthed in the intolerable dangers of the grave.

3. Although we muſt be infinitely carefull to prevent it, that ſin does not thruſt us into a ſickneſs; yet when we are in the houſe of ſorrow, we ſhould do well to take Phyſick againſt ſin, and ſuppoſe that it is the cauſe of the evil; if not by way of natural cauſality and proper effect, yet by a moral influence, and by a juſt demerit. We can eaſily ſee when a man hath got a ſurfeit; Intemperance is as plain as the hand-writing upon the wall, and eaſier to be read: but Covetouſneſs may cauſe a Fever as well as Drunkenneſs, and Pride can produce a Falling-ſickneſs as

well as long washings and dilutions of the Brain, and intemperate Lust: and we find it recorded in Scripture, that the contemptuous and unprepared manner of receiving of the Holy Sacraments caused sickness and death; and *Sacriledge* and *Vow-breach* in *Ananias* and *Sapphira* made them to descend quick into their graves. Therefore when sickness is upon us, let us cast about, and, if we can, let us find out the cause of God's displeasure, that it being removed, we may return into the health and securities of God's loving kindness. Thus in the three years famine *David* enquired of the Lord what was the matter; and God answered, *It is for Saul and his bloudy house:* and then *David* expiated the guilt, and the People were full again of food and blessing. And when *Israel* was smitten by the *Amorites*, *Joshua* cast about, and found out the Accursed thing, and cast it out; and the People after that fought prosperously. And what God in that case said to *Joshua*, he will also verifie to us; *I will not be with you any more, unless you destroy the accursed thing from among you.* But in pursuance of this we are to observe, that although in case of loud and clamorous sins the discovery is easie, and the remedy not difficult; yet because Christianity is a nice thing, and Religion is as pure as the Sun, and the Soul of Man is apt to be troubled from more principles than the intricate and curiously-composed body in its innumerable parts, it will often happen, that if we go to enquire into the particular, we shall never find it out; and we may suspect Drunkenness, when it may be also a morose delectation in Unclean thoughts, or Covetousness, or Oppression, or a crafty Invasion of my neighbour's rights, or my want of Charity, or my Judging unjustly in my own cause, or my Censuring my neighbours, or a secret Pride, or a base Hypocrisie, or the pursuance of little ends with violence and passion, that may have procured the present messenger of death. Therefore ask no more after any one, but heartily endeavour to reform all: *sin no more, lest a worse thing happen.* For a single search or accusation may be the design of an imperfect Repentance; but no

Josh. 7. 12.

Ὅρα κακῶς πράσσοντες, μὴ μείζω κακὰ κλησώμεθ'. Soph.

no man does heartily return to God but he that decrees againſt every irregularity: and then only we can be reſtored to health or life, when we have taken away the cauſes of ſickneſs and accurſed death.

4. He that means to have his ſickneſs turn into ſafety and life, into health and vertue, muſt *make Religion the employment of his Sickneſs, and Prayer the employment of his Religion.* For there are certain *compendiums* or *abbreviatures* and ſhortnings of Religion, fitted to ſeveral ſtates. They that firſt gave up their names to Chriſt, and that turned from Paganiſm to Chriſtianity, had an abbreviature fitted for them; they were to renounce their falſe worſhippings, and give up their belief, and vow their obedience unto Chriſt; and in the very profeſſion of this they were forgiven in Baptiſm. For God haſtens to ſnatch them from the power of the Devil, and therefore ſhortens the paſſage, and ſecures the eſtate. In the caſe of Poverty, God hath reduced this duty of man to an abbreviature of thoſe few graces which they can exerciſe; ſuch as are Patience, Contentedneſs, Truth and Diligence; and the reſt he accepts in good will, and the charities of the Soul, in Prayers, and the actions of a cheap Religion. And to moſt men *Charity* is alſo an *abbreviature.* And as the love of God ſhortens the way to the purchaſe of all vertues; ſo the expreſſion of this to the poor goes a huge way in the requiſites and towards the conſummation of an excellent Religion. And *Martyrdom* is another abbreviature: and ſo is every act of an excellent and heroical vertue. But when we are fallen into the ſtate of ſickneſs, and that our underſtanding is weak and troubled, our bodies ſick and uſeleſs, our Paſſions turned into Fear, and the whole ſtate into ſuffering, God in compliance with Man's infirmity hath alſo turned our Religion into ſuch a duty which a ſick man can do moſt paſſionately, and a ſad man and a timorous can perform effectually, and a dying man can do to many purpoſes of pardon and mercy; and that is, *Prayer.* For although a ſick man is bound to doe many acts of vertue of ſeveral kinds, yet the moſt of

them are to be done *in the way of Prayer*. Prayer is no only the Religion that is proper to a ſick man's con dition, but it is the manner of doing other grace which is then left, and in his power. For thus the ſic man is to doe his repentance and his mortification his temperance and his chaſtity, by a fiction of imag nation bringing the offers of the vertue to the ſpiri and making an action of election: and ſo our Praye are a direct act of Chaſtity, when they are made in th matter of that Grace; juſt as repentance for our Cru elty is an act of the grace of *Mercy*; and repentanc for Uncleanneſs is an act of *Chaſtity*, is a means of i purchaſe, an act in order to the habit. And thoug ſuch acts of Vertue which are onely *in the way of Pray* are ineffective to the intire purchaſe, and of them ſelves cannot change the vice into vertue: yet the are good renewings of the grace, and proper exer ciſe of a habit already gotten.

The purpoſe of this diſcourſe is, to repreſent th excellency of Prayer, and its proper advantage which it hath in the time of ſickneſs. For beſides tha it moves God to pity, piercing the clouds, and ma king the heavens like a pricked eye to weep over us and refreſh us with ſhowrs of pity; it alſo doth th work of the Soul, and expreſſes the vertue of hi whole life *in effigie*, in pictures and lively repreſent ments; ſo preparing it for a never-ceaſing crown, b renewing the actions in the continuation of a never ceaſing, a never-hindred affection. Prayer ſpeaks t God, when the tongue is ſtiffned with the approa chings of death: Prayer can dwell in the heart, and b ſignified by the hand or eye, by a thought or a groan Prayer of all the actions of Religion is the laſt alive and it ſerves God without circumſtances, and exer ciſes material graces by abſtraction from matter and ſeparation, and makes them to be ſpiritu al: and therefore beſt dreſſes our bodies for *funera* or *recovery*, for *the mercies of reſtitution* or *the mercies* the *grave*.

5. In every ſickneſs, whether it will or will not b ſo in nature and in the event, yet in thy ſpirit and pre paration

parations reſolve upon it, and treat thy ſelf accordingly as if it were *a ſickneſs unto death.* For many men ſupport their unequal courages by flattery and falſe hopes, and becauſe ſicker men have recovered, believe that they ſhall doe ſo: but therefore they neglect to adorn their Souls, or ſet their houſe in order. Beſides the temporal inconveniences that often happen by ſuch perſwaſions, and putting off the evil day, ſuch as are, *dying inteſtate*, *leaving eſtates entangled*, and *ſome Relatives unprovided for*; they ſuffer infinitely in the intereſt and affairs of their Soul, they die careleſly and ſurpriſed, their burthens on, and their ſcruples unremoved, and their caſes of conſcience not determined, and, like a ſheep, without any care taken concerning their precious Souls. Some men will never believe that a Villain will betray them, though they receive often advices from ſuſpicious perſons and likely accidents, till they are entred into the ſnare; and then they believe it when they feel it, and when they cannot return: but ſo the treaſon entred, and the man was betrayed by his own folly, placing the ſnare in the regions and advantages of opportunity. This evil looks like *boldneſs* and a *confident ſpirit*, but it is the greateſt timorouſneſs and cowardiſe in the world. They are ſo fearfull to die, that they dare not look upon it as poſſible; and think that the making of a Will is a mortal ſign, and ſending for a ſpiritual man an irrecoverable diſeaſe; and they are ſo afraid leſt they ſhould think and believe *now they muſt die*, that they will not take care that it may not be evil *in caſe they ſhould*. So did the Eaſtern ſlaves drink wine, and wrapt their heads in a veil, that they might die without ſenſe or ſorrow, and wink hard that they might ſleep the eaſier. In purſuance of this rule let a man conſider, that whatſoever muſt be done in ſickneſs ought to be done in health: only let him obſerve, that his ſickneſs as a good monitor chaſtiſes his neglect of duty, and forces him to live as he always ſhould; and then all *theſe ſolemnities and dreſſings for death* are nothing elſe but the part of *a religious life*, which he ought to have exerciſed all his

days; and if those circumstances can affright him, let him please his fancy by this truth, that then he does but begin to live. But it will be a huge folly, if he shall think that confession of his sins will kill him, or receiving the holy Sacrament will hasten his agony, or the Priest shall undo all the hopefull language and promises of his Physician. *Assure thy self, thou canst not die the sooner; but by such addresses thou mayst die much the better.*

6. *Let the sick person be infinitely carefull that he do not fall into a state of death upon a new account:* that is, at no hand commit a deliberate sin, or retain any affection to the old: for in both cases he falls into the evils of a surprize, and the horrours of a sudden death. For a sudden death is but a sudden joy, if it takes a man in the state and exercises of vertue: and it is only then an evil when it finds a man unready. They were sad departures when *Tigillinus*, *Cornelius Gallus* the Prætor, *Lewis* the son of *Gonzaga* Duke of *Mantua*, *Ladislaus* King of *Naples*, *Speusippus*, *Giachettus* of *Geneva*, and one of the Popes, died in the forbidden embraces of abused women: or if *Job* had cursed God, and so died; or when a man sits down in despair, and in the accusation and calumny of the Divine mercy; they make their night sad, and stormy, and eternal. When *Herod* began to sink with the shamefull torment of his bowels, and felt the grave open under him, he imprisoned the nobles of his Kingdom, and commanded his Sister that they should be a sacrifice to his departing ghost. This was an egress fit only for such persons who meant to dwell with Devils to eternal ages: and that man is hugely in love with sin, who cannot forbear in the Week of the Assizes, and when himself stood at the bar of scrutiny, and prepared for his final, never-to-be-reversed sentence. He dies suddenly to the worse sense and event of sudden death, who so manages his sickness, that even that state shall not be innocent, but that he is surprised in the guilt of a new account. It is a sign of a reprobate spirit, and an habitual, prevailing, ruling sin, which exacts obedience when the judgment looks

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him in the face. At leaſt go to God with the innocence and fair deportment of thy perſon in the laſt ſcene of thy life, that when thy Soul breaks into the ſtate of ſeparation, it may carry the reliſhes of religion and ſobriety to the place of its abode and ſentence*.

7. When theſe things are taken care for, let the ſick man ſo order his affairs that he have but very little converſation with the world, but wholly (as he can) attend to Religion, and antedate his converſation in Heaven, always having intercourſe with God, and ſtill converſing with the Holy *Jeſus*, kiſſing his wounds, admiring his goodneſs, begging his mercy, feeding on him with Faith, and drinking his bloud: to which purpoſe it were very fit (if all circumſtances be anſwerable) that the narrative of the Paſſion of Chriſt be read or diſcourſed to him at length, or in brief according to the ſtyle of the four Goſpels. But in all things let *his care* and *ſociety* be as little ſecular as is poſſible.

* *Whoſo him bethoft*
Inwardly and oft
How hard it were to flit
From bed unto the pit,
From pit unto pain
That nere ſhall ceaſe again,
He would not doe one ſin
All the world to win.

Inſcript. marmori in Eccleſ. parochi de Feverſham in agro Cantiano.

CHAP. IV.

Of the practice of the Graces proper to the ſtate of Sickneſs, which a ſick man may practiſe alone.

SECT. I.

Of the Practice of Patience.

NOW we ſuppoſe the man entring upon his Scene of ſorrows and *paſſive Graces.* It may be he went yeſterday to a Wedding, merry and brisk, and there he felt his ſentence, that he muſt return home and die; (for men very commonly enter into the ſnare *ſinging*, and conſider not whither their fate leads them;) nor feared that then the Angel was to ſtrike his ſtroke, till his knees kiſſed the earth, and his head trembled with the weight of the rod which God put into the hand of an exterminating Angel. But whatſoever the ingreſs was, when the man feels his bloud boil, or his bones weary, or his fleſh diſeaſed with a load of a diſperſed and diſordered humour, or his head to ake, or his faculties diſcompoſed; then he muſt conſider that all thoſe diſcourſes he hath heard concerning patience and reſignation, and conformity to Chriſt's ſufferings, and the melancholick lectures of the Croſs, muſt all of them now be reduced to practice, and paſs from an ineffective contemplation to ſuch an exerciſe as will really try whether we were true diſciples of the Croſs, or only believed the doctrines of Religion when we were at eaſe, and that they never paſſed through the ear to the heart, and dwelt not in our ſpirits. But every man ſhould conſider God does nothing

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in vain, that he would not to no purpoſe ſend us Preachers, and give us rules, and furniſh us with diſcourſe, and lend us books, and provide Sermons, and make examples, and promiſe his Spirit, and deſcribe the bleſſedneſs of holy ſufferings, and prepare us with daily alarms, if he did not really purpoſe to order our affairs ſo that we ſhould need all this, and uſe it all. There were no ſuch things as the grace of Patience, if we were not to feel a ſickneſs, or enter into a ſtate of ſufferings: whither when we are entred, we are to practiſe by the following Rules.

The Practice and Acts of Patience, by way of Rule.

1. At the firſt addreſs and preſence of Sickneſs *ſtand ſtill and arreſt thy ſpirit*, that is may without amazement or affright conſider that this was that thou lookedſt for, and wert always certain ſhould happen, and that now thou art to enter into the actions of a new Religion, the agony of a ſtrange conſtitution: but at no hand ſuffer thy ſpirits to be diſperſed with fear, or wildneſs of thought, but ſtay their looſeneſs and diſperſion by a ſerious conſideration of the preſent and future employment. For ſo doth the *Lybian* Lion, ſpying the fierce Huntſman, he firſt beats himſelf with the ſtrokes of his tail, and curls up his ſpirits, making them ſtrong with union and recollection, till being ſtruck with a *Mauritanian* ſpear, he ruſhes forth into his defence and nobleſt contention; and either ſcapes into the ſecrets of his own dwelling, or elſe dies the braveſt of the Forreſt. Every man, when ſhot with an arrow from God's quiver, muſt then draw in all the auxiliaries of Reaſon, and know that then is the time to try his ſtrength, and to reduce the words of his Religion into action, and conſider that if he behaves himſelf weakly and timorouſly, he ſuffers never the leſs of ſickneſs; but if he returns to health, he carries along with him the mark of a coward and a fool; and if he deſcends into his grave, he enters into the ſtate of the *Faithleſs* and

and *unbelievers*. Let him ſet his heart firm upon this reſolution, *I muſt bear it inevitably, and I will by God's grace do it nobly.*

2. *Bear in thy ſickneſs all along the ſame thoughts, propoſitions and diſcourſes concerning thy Perſon, thy Life and Death, thy Soul and Religion, which thou hadſt in the beſt days of thy health, and when thou didſt diſcourſe wiſely concerning things ſpiritual.* For it is to be ſuppoſed (and if it be not yet done, let this rule re-mind thee of it, and direct thee) that thou haſt caſt about in thy health, and conſidered concerning thy change and *the evil day*, that thou muſt be ſick and die, that thou muſt need a comforter, and that it was certain thou ſhouldſt fall into a ſtate in which all the cords of thy anchor ſhould be ſtretched, and the very rock and foundation of Faith ſhould be attempted. And whatſoever fancies may diſturb you, or whatſoever weakneſſes may invade you, yet conſider, when you were better able to judge and govern the accidents of your life, you concluded it neceſſary to truſt in God, and *poſſeſs your Souls with patience.* Think of things as they think that ſtand by you, and as you did when you ſtood by others; That it is a bleſſed thing to be patient; That a quietneſs of ſpirit hath a certain reward; That ſtill there is infinite truth and reality in the promiſes of the Goſpel; That ſtill thou art in the care of God, in the condition of a Son, and *working out thy ſalvation* with labour and pain, *with fear and trembling*; That now the Sun is under a cloud, but it ſtill ſends forth the ſame influence: and be ſure to make no new principles upon the ſtock of a quick and an impatient ſenſe; or too buſie an apprehenſion; keep your old principles, and upon their ſtock diſcourſe and practiſe on towards your concluſion.

3. *Reſolve to bear your ſickneſs like a child*, that is, without conſidering the evils and the pains, the ſorrows and the danger; but go ſtreight forward, and let thy thoughts caſt about for nothing, but how to make advantages of it by the inſtrument of Religion. He that from a high tower looks down upon the precipice, and meaſures

meaſures the ſpace through which he muſt deſcend, and conſiders what a huge fall he ſhall have, ſhall feel more by the horrour of it than by the laſt daſh on the pavement: and he that tells his groans and numbers his ſighs, and reckons one for every gripe of his belly or throb of his diſtempered pulſe, will make an *artificial ſickneſs* greater than the *natural.* And if thou beeſt aſhamed that a child ſhould bear an evil better than thou, then take his inſtrument, and allay thy ſpirit with it; reflect not upon thy evil, but contrive as much as you can for duty, and in all the reſt *inconſideration* will eaſe your pain.

4. If thou feareſt thou ſhalt need, obſerve and draw together all ſuch things as are apt to charm thy ſpirit, and eaſe thy fancy in the ſufferance. It is the counſel of *Socrates: It is* (ſaid he) *a great danger, and you muſt by diſcourſe and arts of reaſoning inchant it into ſlumber and ſome reſt.* It may be thou wert moved much to ſee a perſon of Honour to die untimely; or thou didſt love the Religion of that death-bed, and it was dreſſed up in circumſtances fitted to thy needs, and hit thee on that part where thou wert moſt ſenſible; or ſome little ſaying in a Sermon or paſſage of a book was choſen and ſingled out by a peculiar apprehenſion, and made conſent lodge a while in thy ſpirit, even then when thou didſt place death in thy meditation, and didſt view it in all its dreſs of fancy. Whatſoever that was which at any time did pleaſe thee in thy moſt paſſionate and phantaſtick part, let not that go, but bring it home at that time eſpecially; becauſe when thou art in thy weakneſs, ſuch little things will eaſier move thee than a more ſevere diſcourſe and a better reaſon. For a ſick man is like a ſcrupulous; his caſe is gone beyond the cure of arguments, and it is a *trouble* that can only be helped by chance, or a lucky ſaying: and *Ludovico Corbinelli* was moved at the death of *Henry* the ſecond more than if he had read the ſaddeſt Elegy of all the unfortunate Princes in Chriſtendom, or all the ſad ſayings of Scripture, or the threnes of the funeral Prophets. I deny not but this

Καλὸν γὰρ ὁ κίνδυνος, καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπᾴδειν ἑαυτῷ.

this course is most proper to weak persons; but it is a state of weakness for which we are now providing remedies and instruction, a strong man will not need it: but when our sickness hath rendred us weak in all senses, it is not good to refuse a remedy because it supposes us to be sick. But then, if to the Catalogue of weak persons we adde all those who are ruled by fancy, we shall find that *many persons in their health*, and *more in their sickness*, are under the dominion of fancy, and apt to be helped by those little things which themselves have found fitted to their apprehension, and which no other man can minister to their needs, unless by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, and try them upon his spirit in the day of his calamity.

5. *Do not chuse the kind of thy sickness, or the manner of thy Death*; but let it be what God please, so it be no greater than thy spirit or thy patience: and for that you are to rely upon the promise of God, and to secure thy self by prayer and industry: but in all things else let God be thy chuser, and let it be thy work to submit indifferently, and attend thy duty. It is lawfull to beg of God that thy sickness may not be sharp or noisom, infectious or unusual, because these are circumstances of evil which are also proper instruments of temptation: and though it may well concern the prudence of thy Religion to fear thy self, and keep thee from violent temptations, who hast so often fallen in little ones; yet even in these things be sure to keep some degrees of indifferency; that is, if God will not be intreated to ease thee, or to change thy trial, then be importunate that thy spirit and its interest be secured, and *let him do what seemeth good in his eyes.* But as in the degrees of sickness thou art to submit to God, so in the kind of it (supposing equal degrees) thou art to be altogether incurious, whether God call thee by a Consumption or an Asthma, by a Dropsie or a Palsie, by a Fever in thy humours or a Fever in thy spirits; because all such nicety of choice

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is nothing but a colour to legitimate Impatience, and to make an excuſe to murmur privately, and for circumſtances, when in the ſum of affairs we durſt not own Impatience. I have known ſome perſons vehemently wiſh that they might die of a Conſumption, and ſome of theſe had a plot upon Heaven, and hoped by that means to ſecure it after a careleſs life; as thinking a lingring ſickneſs would certainly infer a lingring and a protracted Repentance; and by that means they thought they ſhould be ſafeſt. Others of them dreamed it would be an eaſier death; and have found themſelves deceived, and their Patience hath been tired with a weary ſpirit and an uſeleſs body, by often converſing with healthfull perſons and vigorous neighbours, by uneaſineſs of the fleſh and the ſharpneſs of their bones, by want of ſpirits and a dying life; and in concluſion have been directly debauched by peeviſhneſs and a fretfull ſickneſs. And theſe men had better have left it to the *wiſedom* and *goodneſs* of God, for they both are infinite.

6. *Be patient in the deſires of Religion, and take care that the forwardneſs of exteriour actions do not diſcompoſe thy ſpirit; while thou feareſt that by leſs ſerving God in thy diſability, thou runneſt backward in the accounts of pardon and the favour of God.* Be content that the time which was formerly ſpent in prayer be now ſpent in vomiting and carefulneſs and attendances: ſince God hath pleaſed it ſhould be ſo, it does not become us to think hard thoughts concerning it. Do not think that God is only to be found in a great prayer, or a ſolemn office; he is moved by a ſigh, by a groan, by an act of love. And therefore when your pain is great and pungent, lay all your ſtrength upon it, to bear it patiently: when the evil is ſomething more tolerable, let your mind think ſome pious, though ſhort, meditation; let it not be very buſie, and full of attention, for that will be but a new temptation to your Patience, and render your Religion tedious and hatefull. But record your deſires, and preſent your ſelf to God by general acts of will and underſtanding, and by habitual

habitual remembrances of your former vigorousness, and by verification of the same grace, rather than proper exercises. If you can do more, doe it; but if you cannot, let it not become a scruple to thee. We must not think Man is tied to the forms of health, or that he who swoons and faints is obliged to his usual forms and hours of prayer: *if we cannot labour, yet let us love.* Nothing can hinder us from that but our own uncharitableness.

7. Be obedient to thy Physician in those things that concern him, if he be a person fit to minister unto thee. *God is he only that needs no help*, and God hath created the Physician for thine: therefore use him *temperately*, without violent confidences; and *sweetly*, without uncivil distrustings, or refusing his prescriptions upon humours or impotent fear. A man may refuse to have his arm or leg cut off, or to suffer the pains of *Marius* his incision: and if he believes that to die is the less evil, he may compose himself to it without hazarding his Patience, or introducing that which he thinks a worse evil. But that which in this article is to be reproved and avoided is, that some men will chuse to die out of fear of death, and send for Physicians, and do what themselves list, and call for counsel, and follow none. When there is reason they should decline him, it is not to be accounted to the stock of a sin; but where there is no just cause, there is a direct Impatience.

Ipsi ceu vi Deo nullo est opus: apud Senecam. Scaliger rectè emendat, Ipsi ceu Deo, &c. Ex Græco scilicet, Μόνος Θεὸς ἀνελλιπὴς καὶ ἀνενδεής.

Hither is to be reduced, that we be not too confident of the Physician, or drain our hopes of recovery from the fountain through so imperfect chanels; laying the wells of God dry, and digging to our selves *broken Cisterns.* Physicians are the ministers of God's mercies and providence, in the matter of health and ease, of restitution or death; and when God shall enable their judgments, and direct their counsels, and prosper their medicines, they shall do thee good, for which you must give God thanks, and to the Physician the honour of a blessed *Instrument.* But this cannot always

always be done. And *Lucius Cornelius*, the Lieutenant in *Portugal* under *Fabius* the Conſul, boaſted in the inſcription of his Monument, that he had lived a healthfull and vegete age till his laſt ſickneſs, but then complained he was forſaken by his Phyſician, and railed upon *Æſculapius*, for not accepting his vow and paſſionate deſire of preſerving his life longer and all the effect of that impatience and the folly was, that it is recorded to following ages, that he died without Reaſon and without Religion. But it was a ſad ſight to ſee the favour of all *France* confined to a Phyſician and a Barber, and the King (*Lewis* the XI.) to be ſo much their ſervant, that he ſhould acknowledge and own his life from them, and all his eaſe to their gentle dreſſing of his Gout and friendly miniſteries: for the King thought himſelf undone and robbed if he ſhould die; his portion here was fair; and he was loth to exchange his poſſeſſion for the intereſt of a bigger hope.

L. Cornel. Legatus ſub Fabio Conſule vividam naturam & virilem animum ſervavi, quoad animam efflavi; & tandem deſertus ope medicorum & Æſculapii Dei ingrati, cui me voveram ſodalem perpetuò futurum, ſi fila aliquantulùm optata protuliſſet.
Vetus inſcriptio in Luſitania.

——Nunc omnibus anxius aris
Illacrymat, ſignátque fores, & pectore tergit
Limina; nunc fruſtrà vocat exorabile numen.
Papin. lib. 5.

8. *Treat thy Nurſes and Servants ſweetly, and as it becomes an obliged and a neceſſitous perſon.* Remember that thou art very troubleſome to them, that they trouble not thee willingly; that they ſtrive to doe thee eaſe and benefit, that they wiſh it and ſigh, and pray for it, and are glad if thou likeſt their attendance; that what ſoever is amiſs is thy diſeaſe, and the uneaſineſs of thy head or thy ſide, thy diſtemper or thy diſaffections; and it will be an unhandſome injuſtice to be troubleſome to them, becauſe thou art ſo to thy ſelf; to make them feel a part of thy ſorrows, that thou mayſt not bear them alone; evilly to requite their care by thy too-curious and impatient wrangling and fretfull ſpirit. That tenderneſs is vicious and unnatural that ſhrieks out under the weight of a gentle cataplaſm; and he will ill comply with *God's rod*, that cannot endure *his friends greateſt kindneſs*; and he will be

be very angry (if he durst) with God's smiting him, that is peevish with his servants that go about to ease him.

9. *Let not the smart of your Sickness make you to call violently for Death:* you are not patient, unless you be content to live. God hath wisely ordered that we may be the better reconciled with Death, because it is the period of many calamities: but where-ever the General hath placed thee, stir not from thy station untill thou beest called off, but abide so, that death may come to thee by the design of him who intends it to be thy advantage. God hath made Sufferance to be thy work; and do not impatiently long for evening, lest at night thou findest the reward of him that was weary of his work: for he that is weary before his time is an unprofitable servant, and is either idle or diseased.

ὑποκαρτερεῖν, Græci vocant, cùm Mors propter Impatientiam petitur.

10. That which remains in the practice of this Grace is, that the sick man should do acts of Patience by way of Prayer and Ejaculations; in which he may serve himself of the following collection.

SECT. II.

Acts of Patience by way of Prayer and Ejaculation.

Job 5. 8, I *Will seek unto God, unto God will I commit my cause,*
9, *Which doth great things and unsearchable, marvellous things without number:*
11, *To set up on high those that be low, that those which mourn may be exalted to safety.*
16, ** *So the poor have hope, and iniquity stoppeth her mouth.*
17, *Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.*
18, *For he maketh sore, and bindeth up; he woundeth, and his hands make whole.*
19, *He shall deliver thee in six troubles, yea in seven there shall no evil touch thee.*
26. *Thou shalt come to thy grave in a just age, like as a shock of corn cometh in in its season.*

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I remember thee upon my bed, and meditate upon thee in the night-watches. Becauſe thou haſt been my help, therefore under the ſhadow of thy wings will I rejoyce. My ſoul followeth hard after thee; for thy right hand hath upholden me. Pſ. 63. 6, 7, 8.

God reſtoreth my ſoul; he leadeth me in the path of righteouſneſs for his Name's ſake. Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff, they comfort me. Pſ. 23. 3, 4.

In the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock. Pſ. 27. 5.

The Lord hath looked down from the height of his ſanctuary, from the heaven did the Lord behold the earth: To hear the groaning of his priſoners; to looſe thoſe that are appointed to death. Pſal. 102. 19, 20.

*I cried unto God with my voice, even unto God with my voice, and he gave ear unto me. In the day of my trouble I ſought the Lord; my ſore ran in the night and ceaſed not; my Soul refuſed to be comforted. * I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. Will the Lord caſt me off for ever? and will he be favourable no more? Is his promiſe clean gone for ever? doth his promiſe foil for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? And I ſaid, This is my infirmity: but I will remember the years of the right hand of the moſt High.* Pſ. 77. 1, 2, 3, 4, 7, 8, 9, 10.

No temptation hath taken me, but ſuch as is common to man: But God is faithfull, who will not ſuffer me to be tempted above what I am able; but will with the temptation alſo make a way to eſcape, that I may be able to bear it. 1 Cor. 10. 13.

Whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and conſolation grant me to be ſo minded. Ro. 15. 4, 5.

It is the Lord, let him do what ſeemeth good in his eyes. 1 Sam. 3. 18.

Surely the word that the Lord hath ſpoken is very good; but thy ſervant is weak: O remember mine infirmities; and lift thy ſervant up that leaneth upon thy right hand.

2 Cor. 12. 7, 8, 9, 10. *There is given unto me a thorn in the flesh to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong.*

Lam. 3. 58, 18, 19, 20, 21, 22, 23, 24, 25, 26, 31, 32, 33, 39. *O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life. And I said, My strength and my hope is in the Lord; Remembring my affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled within me. This I recall to my mind, therefore I have hope. It is the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning, great is thy faithfulness. The Lord is my portion, said my soul, therefore will I hope in him. The Lord is good to them that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. Wherefore doth a living man complain? a man for the punishment of his sins?*

Job 14. 13. *O that thou wouldst hide me in the grave [of Jesus,] that thou wouldst keep me secret, untill thy wrath be past; that thou wouldst appoint me a set time, and remember me!*

Job 2. 20. *Shall we receive good at the hand of God, and shall we not receive evil?*

The

The Sick man may recite, or hear recited, the following Pſalms in the intervals of his Agony.

I.

O *Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.* Pſal. 6.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My ſoul is alſo ſore vexed: but thou, O Lord, how long?

Return, O Lord, deliver my ſoul: O ſave me for thy mercie's ſake.

For in death no man remembreth thee: in the grave who ſhall give thee thanks?

I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears.

Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all my [ſorrows.]

Depart from me all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my ſupplication: the Lord will receive my prayer.

Bleſſed be the Lord, who hath heard my prayer, and hath not turned his mercy from me.

II.

IN *the Lord put I my truſt: how ſay ye to my ſoul, Flee as a bird to your mountain?* Pſ. 11. 1,

The Lord is in his holy Temple, the Lord's Throne is in heaven; his eyes behold, his eye-lids try the children of men. 4.

Preſerve me, O God, for in thee do I put my truſt. Pſ. 16. 1.

O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord; my goodneſs extendeth not to thee. 2,

The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot. 5,

I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſons. 7,

I have ſet the Lord always before me: becauſe he is at my right hand, I ſhall not be moved. 8,

9, *Therefore my heart is glad, and my glory rejoyceth; my flesh also shall rest in hope.*

11, *Thou wilt shew me the path of life: in thy presence is the fulness of joy, at thy right hand there are pleasures for evermore.*

Ps. 17. 15. *As for me, I will behold thy face in righteousnes: I shall be satisfied, when I awake, with thy likeness.*

III.

Ps. 31. 9. *HAve mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief; yea my soul and my belly.*

10, *For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.*

12, *I am like a broken vessel.*

14, *But I trusted in thee, O Lord; I said, Thou art my God.*

15, 16. *My times are in thy hand: Make thy face to shine upon thy servant: save me for thy mercie's sake.*

Ps. 27. 8, *When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.*

9, *Hide not thy face from me; put not thy servant away in thine anger: Thou hast been my help, leave me not, neither forsake me, O God of my salvation.*

13. *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.*

Ps. 31. 19, *O how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!*

20, *Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues,* [from the calumnies and aggravation of sins by Devils.]

22, *I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplication when I cried unto thee.*

23, *O love the Lord, all ye his Saints: for the Lord preserveth the faithfull, and plenteously rewardeth the proud doer.*

24. *Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.*

The Prayer to be ſaid in the beginning of a Sickneſs.

O Almighty God, mercifull and gracious, who in thy juſtice didſt ſend ſorrow and tears, ſickneſs and death into the world, as a puniſhment for man's ſins, and haſt comprehended all under ſin, and this ſad covenant of Sufferings, *not to deſtroy us, but that thou mighteſt have mercy upon all*, making thy juſtice to miniſter to mercy, *ſhort afflictions to an eternal weight of glory*; as thou haſt turned my ſins into ſickneſs, ſo turn my ſickneſs to the advantages of Holineſs and Religion, of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou haſt now called me *to the fellowſhip of Sufferings*: Lord, by the inſtrument of Religion let my preſent condition be ſo ſanctified, that my ſufferings may be united to the ſufferings of my Lord, that ſo thou mayſt pity me and aſſiſt me. Relieve my ſorrow, and ſupport my ſpirit: direct my thoughts, and ſanctifie the accidents of my ſickneſs, and that the puniſhment of my ſin may be the ſchool of Vertue: in which ſince thou haſt now entred me, Lord, make me a holy proficient; that I may behave my ſelf as a ſon under diſcipline, humbly and obediently, evenly and penitently, that I may come by this means nearer unto thee; that if I ſhall go forth of this ſickneſs by the gate of life and health, I may return to the world with great ſtrengths of ſpirit, to run a new race of a ſtricter Holineſs and a more ſevere Religion: or if I paſs from hence with the out-let of death, I may enter into the boſom of my Lord, and may feel the preſent joys of a certain hope of that Sea of pleaſures in which all thy Saints and ſervants ſhall be comprehended to eternal ages. Grant this for *Jeſus* Chriſt his ſake, our deareſt Lord and Saviour. *Amen.*

An Act of Reſignation to be ſaid by a ſick perſon in all the evil accidents of his Sickneſs.

O Eternal God, thou haſt made me and ſuſtained me, thou haſt bleſſed me in all the days of my life,

and haſt taken care of me in all variety of accidents; and nothing happens to me in vain, nothing without thy providence: and I know thou ſmiteſt thy ſervants in mercy, and with deſigns of the greateſt pity in the world. Lord, I humbly lye down under thy rod; do with me as thou pleaſeſt; do thou chuſe for me, not only the whole ſtate and condition of being, but every little and great accident of it. Keep me ſafe by thy grace, and then uſe what inſtrument thou pleaſeſt of bringing me to thee. Lord, I am not ſolicitous of the paſſage, ſo I may get thee. Only, O Lord, remember my infirmities, and let thy ſervant rejoyce in thee always, and feel and confeſs, and glory in thy goodneſs. O be thou as delightfull to me in this my medicinal ſickneſs, as ever thou wert in any of the dangers of my proſperity: let me not peeviſhly refuſe thy pardon at the rate of a ſevere diſcipline. I am thy ſervant and thy creature, thy purchaſed poſſeſſion, and thy ſon; I am all thine: and becauſe thou haſt mercy in ſtore for all that truſt in thee, I cover mine eyes, and in ſilence wait for the time of my redemption. *Amen.*

A Prayer for the grace of Patience.

MOſt merciſull and gracious Father, who in the Redemption of loſt Mankind by the Paſſion of thy moſt holy Son haſt eſtabliſhed a Covenant of Sufferings, I bleſs and magnifie thy Name that thou haſt adopted me into the inheritance of Sons, and haſt given me a portion of my elder Brother. Lord, the croſs falls heavy and ſits uneaſie upon my ſhoulders; my *ſpirit is willing, but* my *fleſh is weak*: I humbly beg of thee that I may now rejoyce in this thy diſpenſation and effect of providence. I know and am perſwaded that thou art then as gracious when thou ſmiteſt us for amendment or trial, as when thou relieveſt our wearied bodies in compliance with our infirmity. I rejoyce, O Lord, in thy rare and myſterious mercy, who by ſufferings haſt turned our miſery into advantages unſpeakable: for ſo thou makeſt us like to thy Son, and

giveſt

giveſt us a gift that the Angels never did receive: for they cannot die in conformity to and imitation of their Lord and ours; but, bleſſed be thy Name, we can, and, deareſt Lord, *Let it be ſo.* Amen.

II.

THou who art the God of Patience and Conſolation, ſtrengthen me in the inner man, that I may *bear the yoke and burthen of the Lord* without any uneaſie and uſeleſs murmurs and ineffective unwillingneſs. Lord, I am unable to ſtand under the croſs, unable of my ſelf: but thou, O Holy *Jeſus*, who didſt feel the burthen of it, who didſt ſink under it, and wert pleaſed to admit a man to bear part of the load when thou underwenteſt all for him, be thou pleaſed to eaſe this load by fortifying my ſpirit, that I may be ſtrongeſt when I am weakeſt, and may be able to doe and ſuffer every thing thou pleaſeſt through Chriſt which ſtrengthens me. Lord, if thou wilt ſupport me, I will for ever praiſe thee: If thou wilt ſuffer the load to preſs me yet more heavily, I will cry unto thee, and complain unto my God; and at laſt I will ly down and dye, and by the mercies and interceſſion of the Holy *Jeſus*, and the conduct of thy bleſſed Spirit, and the miniſtry of Angels, paſs into thoſe manſions where holy Souls reſt, and weep no more. Lord, pity me; Lord, ſanctifie this my ſickneſs; Lord, ſtrengthen me; Holy *Jeſus*, ſave me and deliver me. Thou knoweſt how ſhamefully I have fallen with pleaſure: in thy mercy and very pity let me not fall with pain too. O let me never *charge God fooliſhly*, nor offend thee by my Impatience and uneaſie ſpirit, nor weaken the hands and hearts of thoſe that charitably miniſter to my needs: but let me paſs through *the valley of tears*, and *the valley of the ſhadow of death* with ſafety and peace, with a meek ſpirit and a ſenſe of the Divine mercies: and though thou breakeſt me in pieces, my hope is, thou wilt gather me up in the gatherings of eternity. Grant this, eternal God,

gracious Father, for the merits and interceſſion of our mercifull high Prieſt, who once ſuffered for me, and for ever intercedes for me, our moſt gracious and ever-bleſſed Saviour *Jeſus*.

A Prayer to be ſaid when the ſick man takes Phyſick.

O Moſt Bleſſed and eternal *Jeſus*, thou who art the great Phyſician of our Souls, and *the Sun of righteouſneſs ariſing with healing in thy wings*, to thee is given by thy heavenly Father the Government of all the world, and thou diſpoſeſt every great and little accident to thy Father's honour, and to the good and comfort of them that love and ſerve thée: Be pleaſed to bleſs the miniſtery of thy ſervant in order to my eaſe and health, direct his judgment, proſper the medicines, and diſpoſe the chances of my ſickneſs fortunately, that I may feel the bleſſing and loving-kindneſs of the Lord in the eaſe of my pain and the reſtitution of my health; that I being reſtored to the ſociety of the living, and to thy ſolemn Aſſemblies, may praiſe thee and thy goodneſs ſecretly among the faithfull and in the Congregation of thy redeemed ones, here in the outer courts of the Lord, and hereafter in thy eternal Temple for ever and ever. *Amen.*

SECT. III.

Of the practice of the grace of Faith in the time of Sickneſs.

NOW is the time in which Faith appears moſt neceſſary, and moſt difficult. It is the foundation of a good life, and the foundation of all our hopes; it is that without which we cannot live well, and without which we cannot die well: it is a Grace that then we ſhall need to ſupport our ſpirits, to ſuſtain our hopes, to alleviate our ſickneſs, to reſiſt temptations, to prevent deſpair. Upon the belief of the Articles of our Reli-

Religion, we can doe the works of a holy life; but upon belief of the promiſes, we can bear our ſickneſs patiently, and die chearfully. The ſick man may practiſe it in the following inſtances.

1. *Let the ſick man be carefull that he do not admit of any doubt concerning that which he believed and received from common conſent in his beſt health and days of election and Religion.* For if the Devil can but prevail ſo far as to unfix and unrivet the reſolution and confidence or fulneſs of aſſent, it is eaſy for him ſo to unwind the ſpirit, that from *why* to *whether or no*, from *whether or no* to *ſcarcely not*, from *ſcarcely not* to *abſolutely not at all*, are ſteps of a deſcending and falling ſpirit: and whatſoever a man is made to doubt of by the weakneſs of his underſtanding in a ſickneſs, it will be hard to get an inſtrument ſtrong or ſubtil enough to re-inforce and inſure. For when the ſtrengths are gone by which Faith held, and it does not ſtand firm by the weight of its own bulk and great conſtitution, nor yet by the cordage of a tenacious root; then it is prepared for a ruine, which it cannot eſcape in the tempeſts of a ſickneſs and the aſſaults of a Devil. * Diſcourſe and argument, * the line of Tradition, and * a never-failing Experience, * the Spirit of God, and * the truth of Miracles, * the word of Prophecy, and * the bloud of Martyrs, * the excellency of the Doctrine, and * the neceſſity of men, * the riches of the Promiſes, and * the wiſdom of the Revelations, * the reaſonableneſs and * ſublimity, * the concordance and the * uſefulneſs of the Articles, and * their compliance with all the needs of man, * and the government of Commonwealths, are like the ſtrings and branches of the roots by which Faith ſtands firm and unmoveable in the ſpirit and underſtanding of a man. But in ſickneſs the underſtanding is ſhaken, and the ground is removed in which the root did grapple, and ſupport its trunk; and therefore there is no way now but that it be left to ſtand upon the old confidences, and by the firmament of its own weight. It muſt be left to ſtand, becauſe it always

——Non jam validis radicibus hærens, Ponderе fixa ſuo——

always stood there before: and as it stood all his life-time in the *ground of understanding*, so it must now be supported with *will*, and a *fixed resolution*. But disputation tempts it, and shakes it with trying, and overthrows it with shaking. Above all things in the world, let the sick man fear a proposition which his sickness hath put into him contrary to the discourses of health and a sober untroubled reason.

Sanctiúsque ac reverentius visum, de actis Deorum credere quàm scire. *Tacit.*

2. *Let the sick man mingle the recital of his Creed together with his Devotions, and in that let him account his Faith; not in Curiosity and Factions, in the confessions of parties and interests:* for some over-forward zeals are so earnest to profess their little and uncertain articles, and glory so to die in a particular and divided communion, that in the profession of their Faith they lose or discompose their Charity. Let it be enough that we secure our interest of Heaven, though we do not go about to appropriate the mansions to our Sect: for every good man hopes to be saved as he is a Christian, and not as he is a Lutheran, or of another division. However those articles upon which he can build the exercise of any vertue in his sickness, or upon the stock of which he can improve his present condition, are such as consist in *the greatness* and *goodness*, the *veracity* and *mercy of God* through *Jesus* Christ: nothing of which can be concerned in the fond disputations which faction and interest hath too long maintained in Christendom.

Fides tua te salvum faciet; non exercitatio Scripturarum. Fides in regula posita est; (scil. in Symbolo quod jam recitaverat) habet legem, & salutem de observatione legis: Exercitatio autem in curiositate consistit, habens gloriam solam de peritiæ studio. Cedat curiositas Fidei; cedat Gloria Saluti.

Tert. de præscript.

S. Augustinus vocat Symbolum comprehensionem Fidei vestræ atque perfectionem, Cordis signaculum, & nostræ militiæ sacramentum. *Amb. lib. 3. de Veland. Virgin. Aug. serm. 115.*

Non per difficiles nos Deus ad beatam vitam quæstiones vocat. In absoluto nobis & facili est æternitas; Jesum suscitatum à mortuis per Deum credere, & ipsum esse Dominum confiteri.

S. *Hilar. lib. 10. de Trinit.*

Hæc est fides Catholica, de Symbolo suo dixit Athanasius, vel quicunque author est. Athanas. de fide Nicena.

Ἡ γὰρ ἐν αὐτῇ παρὰ τῶν πατέρων κατὰ τὰς θείας γραφὰς ὁμολογηθεῖσα πίστις αὐτάρκης ἐστὶ πρὸς ἀνατροπὴν μὲν πάσης ἀσεβείας, σύστασιν δὲ τῆς εὐσεβείας ἐν Χριστῷ.

Ep. ad Epict.

3. *Let the sick man's Faith especially be active about the promises of Grace, and the excellent things of the Gospel;* those which can comfort his sorrows, and inable his

his Patience; thoſe upon the hopes of which he did the duties of his life, and for which he is not unwilling to die: ſuch as the *Interceſſion* and *Advocation of Chriſt*, Remiſſion of ſins, the Reſurrection, the myſterious arts and mercies of Man's Redemption, Chriſt's triumph over death and all the powers of hell, the Covenant of grace, or the bleſſed iſſues of Repentance; and above all, the Article of Eternal life, upon the ſtrength of which 11000 Virgins went chearfully together to their martyrdom, and 20000 Chriſtians were burned by *Diocletian* on a Chriſtmas-day, and whole armies of *Aſian* Chriſtians offered themſelves to the Tribunals of *Arius Antonius*, and whole Colleges of ſevere perſons were inſtituted, who lived upon Religion, whoſe *dinner* was the *Euchariſt*, whoſe *ſupper* was *praiſe*, and their *nights* were *watches*, and their *days* were *labour*; for the hope of which then men counted it gain to loſe their eſtates, and gloried in their ſufferings, and rejoyced in their perſecutions, and were glad at their diſgraces. This is the Article that hath made all the Martyrs of Chriſt confident and glorious; and if it does not more than ſufficiently ſtrengthen our ſpirits to the preſent ſuffering, it is becauſe we underſtand it not, but have the appetites of beaſts and fools. But if the ſick man fixes his thoughts, and lets his habitation to dwell here, he ſwells his hope, and maſters his fears, and eaſes his ſorrows, and overcomes his temptations.

Tertul. ad Scapul.

4. *Let the ſick man endeavour to turn his Faith of the Articles into the Love of them:* and that will be an excellent inſtrument, not only to refreſh his ſorrows, but to confirm his Faith in defiance of all temptations. For a ſick man and a diſturbed underſtanding are not competent and fit inſtruments to judge concerning the reaſonableneſs of a Propoſition. But therefore let him conſider and love it, becauſe it is uſefull and neceſſary, profitable and gracious: and when he is once in love with it, and then alſo renews his love to it, when he feels the need of it, he is an intereſted perſon, and for his own ſake will never let it go, and paſs into the

ſhadows

ſhadows of doubting, or the utter darkneſs of infidelity. *An Act of Love* will make him have a mind to it; and we eaſily believe what we love, but very uneaſily part with our belief which we for ſo great an intereſt have choſen, and entertained with a great affection.

5. *Let the ſick perſon be infinitely carefull that his Faith be not tempted by any man, or any thing; and when it is in any degree weakned, let him lay faſt hold upon the concluſion*, upon the Article it ſelf, and by earneſt prayer beg of God to guide him in certainty and ſafety. For let him conſider that the Article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned alſo that he do believe it: but he can receive no good at all if Chriſt did not die, if there be no Reſurrection, if his Creed hath deceived him: therefore all that he is to doe is to ſecure his hold, which he can do no way but *by prayer* and *by his intereſt*. And by this argument or inſtrument it was that *Socrates* refreſhed the evil of his condition, when he was to drink his *Aconite*. 'If the 'Soul be immortal, and perpetual rewards be laid 'up for wiſe ſouls, then I loſe nothing by my death: 'but if there be not, then I loſe nothing by my opi-'nion; for it ſupports my ſpirit in my paſſage, and 'the evil of being deceived cannot overtake me 'when I have no being. So it is with all that are tempted in their Faith. If thoſe Articles be not true, then the men are nothing; if they be true, then they are happy: and if the Articles fail, there can be no puniſhment for believing; but if they be true, my *not believing* deſtroys all my portion in them, and poſſibility to receive the excellent things which they contain. By Faith we *quench the fiery darts of the devil*: but if our Faith be quenched, wherewithall ſhall we be able to endure the aſſault? Therefore ſeiſe upon the Article, and ſecure the great object, and the great inſtrument, that is, *the hopes of pardon and eternal life through Jeſus Chriſt*: and do this by all means, and by any inſtrument, artificial or inartificial, by argument or by ſtrategem, by perfect

In Phædon.

perfect reſolution or by diſcourſe, by the hand and ears of Premiſſes or the foot of the Concluſion, by right or by wrong, becauſe we underſtand it or becauſe we love it, *ſuper totam materiam*, becauſe I will and becauſe I ought, becauſe it is ſafe to do ſo, and becauſe it is not ſafe to do otherwiſe; becauſe if I do, I may receive a good, and becauſe if I do not, I am miſerable; either for that I ſhall have a portion of ſorrows, or that I can have no portion of good things, without it.

SECT. IV.

Acts of Faith, by way of Prayer and Ejaculation, to be ſaid by ſick men in the days of their Temptation.

LORD, whither ſhall I go? thou haſt the words of eternal life. Joh. 6. 68.

I believe in God the Father Almighty, and in Jeſus Chriſt his only Son our Lord, &c.

And I believe in the holy Ghoſt, &c.

Lord, I believe: help thou mine unbelief. Mar. 9. 24.

I know and am perſwaded by the Lord Jeſus, that none of us liveth to himſelf, and no man dieth to himſelf: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. Rom. 14. 14, 7, 8.

If God be for us, who can be againſt us? Ro. 8. 31,

He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him give us all things? 32,

Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth. Who is he that condemneth? It is Chriſt that died; yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. 33, 34.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: And he is the propitiation for our ſins. 1 Jo. 2, 1, 2.

This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. 1 Tim. 1. 15.

O grant

O grant that I may obtain mercy, that in me *Jesus* Christ may shew forth all long-suffering, that I may believe in him to life everlasting.

2 Thes. 2. 13, 14. *I am bound to give thanks unto God always, because God hath from the beginning chosen me to salvation, through sanctification of the Spirit, and belief of the truth, Whereunto he called me by the Gospel, to the obtaining of the glory of the Lord Jesus Christ.*

16, 17. *Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace, Comfort my heart, and stablish me in every good word and work.*

2 Thes. 3. 5. *The Lord direct my heart into the love of God, and into the patient waiting for Christ.*

2 Thes. 1. 11, 12. O that our *God would count me worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of Faith with power. That the Name of our Lord Jesus Christ may be glorified in me, and I in him, according to the grace of our God and the Lord Jesus Christ.*

1 Thes. 5. 8, 9, 10, 12. *Let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort your selves together, and edify one*

Act. 4. 12. *another.*

Act. 3. 23. *There is no name under heaven whereby we can be saved*

Gal. 6. 14. *but only the Name of the Lord Jesus. And every soul which*

1 Cor. 2. 2. *will not hear that Prophet shall be destroyed from among the people.*

Phil. 1. 21. *God forbid that I should glory save in the Cross of Jesus Christ. I desire to know nothing but Jesus Christ*

Isa. 2. 22. *and him crucified. For to me to live is Christ, and to die*

Hab. 2. 4. *is gain.*

Jo. 11. 27. *Cease ye from man, whose breath is in his nostrils: for*

* Joh. 4. 42. *wherein is he to be accounted of? But the just shall live by Faith.*

* Joh. 11. 25, *Lord, I believe that thou art the Christ, the Son of God,* * *the Saviour of the world,* * *the resurrection and the life;*

and

and he that believeth in thee, though he were dead, yet ſhall he live.

Jeſus ſaid unto her, Said I not to thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God? 40.

O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law. But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt. Lord, make me *ſtedfaſt and unmoveable, always abounding in the work of the Lord: For I know that my labour is not in vain in the Lord.* 1 Cor. 15. 55, 56, 57, 58.

The Prayer for the grace and ſtrengths of Faith.

O Holy and eternal *Jeſus*, who didſt die for me and for all mankind, aboliſhing our ſin, reconciling us to God, adopting us into the portion of thine heritage, and eſtabliſhing with us a covenant of Faith and Obedience, making our ſouls to rely upon ſpiritual ſtrengths, by the ſupports of a holy belief, and the expectation of rare promiſes, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon thy arm, believing thy word, truſting in thy promiſes, waiting for thy mercies, and doing thy commandments; that the Devil may not prevail upon me, and my own weakneſſes may not abuſe or unſettle my perſwaſions, nor my ſins diſcompoſe my juſt confidence in thee and thy eternal mercies. Let me always be thy ſervant and thy diſciple, and die in the communion of thy Church, of all faithfull people. Lord, I renounce whatſoever is againſt thy truth; and if ſecretly I have or do believe any falſe propoſition, I do it in the ſimplicity of my heart and great weakneſs; and if I could diſcover it, would daſh it in pieces by a ſolemn diſclaiming it: For thou art *the Way, the Truth, and the Life.* And I know that whatſoever thou haſt declared, that is the truth of God: and I do firmly adhere to the Religion thou haſt taught, and glory in nothing ſo much as that I am a Chriſtian, that thy Name is called upon

upon me. O my God, *though I die, yet will I put my trust in thee. In thee, O Lord, have I trusted; let me never be confounded.* Amen.

SECT. V.

Of the practice of the grace of Repentance in the time of Sickness.

MEN generally do very much dread sudden death, and pray against it passionately; and certainly it hath in it great inconveniences accidentally to mens estates, to the settlement of families, to the culture and trimming of souls, and it robs a man of the blessings which may be consequent to sickness, and to the passive graces and holy contentions of a Christian, while he descends to his grave without an adversary or a trial: and a good man may be taken at such a disadvantage, that a sudden death would be a great evil, even to the most excellent person, if it strikes him in an unlucky circumstance. But these considerations are not the only ingredients into those mens discourse who pray violently against sudden deaths; for possibly, if this were all, there may be in the condition of sudden death something to make recompence for the evils of the over-hasty accident. For certainly, it is a less temporal evil to fall by the rudeness of a Sword, than the violences of a Fever, and the Axe is much a less affliction than a Strangury; and though a sickness tries our vertues, yet a sudden death is free from temptation: a sickness may be more glorious, and a sudden death more safe. *The deadest deaths are best*, the short[illegible] and least premeditate[illegible] *Cæsar* said: and *Pliny* [illegible]ed a short death *the great[illegible] fortune of a man's life.* [illegible] even good men have been forced to an undece[illegible] of deportment by the violences of pain: and *Tacitus* observes concerning *Hercules*, that he was bro[illegible]en in pieces with pain even then when he sought for immortality

Descendisti ad Olympia, sed nemo præter te: coronam habes, victoriam non habes.

Melius ille perit subitâ qui mergitur undâ, Quàm sua qui liquidis brachia lassat aquis. *Ovid.*

Etiam innocentes mentiri cogit dolor.

tality by his death, being tortured with a plague knit up in the lappet of his shirt. And therefore as a sudden death certainly loses the rewards of a holy sickness, so it makes that a man shall not so much hazard and lose the rewards of a holy life.

Ipse illigatus peste inte rimor textili.

But the secret of this affair is a worse matter: Men live at that rate, either of an habitual wickedness, or else a frequent repetition of single acts of killing and deadly sins, that a sudden death is the ruine of all their hopes, and a perfect consignation to an eternal sorrow. But in this case also so is a lingring sickness: for our sickness may change us from life to health, from health to strength, from strength to the firmness and confirmation of habitual graces; but it cannot change a man from death to life, and begin and finish that process which sits not down but in the bosome of blessedness. He that washes in the morning when his bath is seasonable and healthful, is not only made clean, but sprightly, and the blood is brisk and coloured like the first springing of the morning; but they that wash their dead cleanse the skin, and leave paleness upon the cheek, and stiffness in all the joynts. A Repentance upon our death-bed is like washing the coarse, it is cleanly and civil, but makes no change deeper than the skin. But God knows it is a custom so to wash them that are going to dwell with dust, and to be *buried in the lap of their kindred* earth, but all their life-time wallow in pollutions without any washing at all; or if they do, it is like that of the *Dardani*, who washed but thrice all their life-time, when they are born, and when they marry, and when they die; when they are baptized, or against a solemnity, or for the day of their funeral: but these are but ceremonious washings, and never purify the Soul, if it be stained and hath sullied the whiteness of its baptismal robes.

Lavor honestâ horâ & salubri, quæ mihi & calorem & sanguinem servet: Rigere & pallere post lavacrum mortuus possum.

Tertul. Apol. c. 42.

——Cognatâ fæce sepulti.

Δαρδανεῖς τοὺς ὑπὸ τ' Ἰλλυρίδος ἀκούω τρὶς λούεσθαι μόνον παρὰ πάντα τὸν ἑαυτῶν βίον, ἐξ ὠδίνων, καὶ γαμοῦντας, καὶ ἀποθάνοντας.

Ælian. lib. 4. var. hist. cap. 1.

* God intended we should live a holy life, * he con-

tracted with us in *Jesus* Christ for a holy life, * he made no abatements of the strictest sense of it, but such as did necessarily comply with humane infirmities or impossibilities; that is, he understood it in the sense of Repentance, which still is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as Christians should. * A resolving to repent upon our Death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all his excellent designs of mercy and holiness: for therefore he threatned us with Hell if we did not, and he promised Heaven if we did live a holy life: and a late Repentance promises Heaven to us upon other conditions, even when we have lived wickedly.

Vide Aug. lib. 5. Hom. 4. & Serm. 57. de Tempore. Faustum ad Paulinum Ep. 1. in Biblioth. Pp. tom. 5. vet. edit. Concil. Arelat. 1. c. 3. Carthag. 4. cap. 7, 8.

——— Quis luce suprema
Dimisisse meas serò non ingemit horas?
Sil. Ital. l. 15.

* It renders a man useless and intolerable to the world; taking off the great curb of Religion, of fear and hope, and permitting all impiety with the greatest impunity and encouragement in the world. * By this means we see so many παῖδας πολυχρονίους, as *Philo* calls them, or, as the Prophet, *pueros centum annorum*, children of almost an hundred years old, upon whose grave we may write the inscription which was upon the tomb of *Similis* in *Xiphilin*, Here he lies who *was* so many years, but *lived* but seven. * And the course of Nature runs counter to the perfect designs of Piety; and * God, who gave us a life to live to him, is only served at our death, when we die to all the world; * and we undervalue the great promises made by the holy *Jesus*, for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange: yet we think it a hard bargain to get Heaven, if we be forced to part with one lust, or live soberly twenty years; but, like *Demetrius Afer*, (who having lived

Sic contra rerum naturæ munera nota,
Corvus maturis frugibus ova refert.

In Adrian. Σίμιλις μὲν ἐνταῦθα κεῖται, βιοὺς κατὰ ἔτη τόσα, ζήσας δὲ ἔτη ἑπτά.

Vide the Life of Christ, Disc. of Repentance; Rule of Holy Living, chap. 4. Sect. of Repentance; and volume of Serm. Serm. 5, 6.

ved a ſlave all his life-time, yet deſiring to deſcend to his grave in freedom, begged manumiſſion of his Lord) we lived in the bondage of our ſin all our days, and hope to die the Lord's freed men. * But above all, this courſe of a delayed Repentance muſt of neceſſity therefore be ineffective and certainly mortal, becauſe it is an intire deſtruction of the very formality and eſſential conſtituent reaſon of Religion: which I thus demonſtrate.

Nè tamen ad Stygias famulus deſcenderet umbras
Ureret implicitum cùm ſcelerata lues,
Cavimus ——————

When God made Man, and propounded to him an immortal and a bleſſed ſtate, as the end of his hopes and the perfection of his condition, he did not give it him for nothing, but upon certain conditions; which although they could add nothing to God, yet they were ſuch things which Man could value, and they were his beſt: and God had made appetites of pleaſure in Man, that in them the ſcene of his Obedience ſhould lie. For when God made inſtances of Man's Obedience, he 1. either commanded ſuch things to be done which Man did naturally deſire, or 2. ſuch things which did contradict his natural deſires, or 3. ſuch which were indifferent. Not the firſt and the laſt: for it could be no effect of love or duty towards God, for a man to eat when he was impatiently hungry, and could not ſtay from eating; neither was it any contention of obedience or labour of love for a man to look Eaſtward once a day, or turn his back when the North-wind blew fierce and loud. Therefore for the trial and inſtance of obedience, God made his laws ſo, that they ſhould lay reſtraint upon Man's appetites, ſo that Man might part with ſomething of his own, that he may give to God his will, and deny it to himſelf for the intereſt of his ſervice: and Chaſtity is the denial of a violent deſire, and Juſtice is parting with money that might help to inrich me, and Meekneſs is a huge contradiction to Pride and Revenge; and the wandring of our eyes, and the greatneſs of our fancy, and our imaginative opinions are to be leſſened, that we may ſerve God. There

is no other way of serving God, we have nothing else to present unto him; we do not else give him any thing or part of our selves, but when we for his sake part with what we naturally desire; and difficulty is essential to Vertue, and without choice there can be no reward, and in the satisfaction of our natural desires there is no election, we run to them as beasts to the river or the crib. If therefore any man shall teach or practice such a Religion that satisfies all our natural desires in the days of desire and passion, of lust and appetites, and only turns to God when his appetites are gone, and his desires cease; this man hath overthrown the very being of Vertues, and the essential constitution of Religion. Religion is no Religion, and Vertue is no act of choice, and Reward comes by chance and without condition, if we only are religious when we cannot chuse, if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us. *Death is a certain mortifier*; but that mortification is deadly, not useful to the purposes of a spiritual life.

Cogimur à suetis animum suspendere re-
Atq; ut vivamus vivere desinimus. (bus,
Corn. Gall.

When we are compelled to depart from our evil customs, and leave to live that we may begin to live, then we die to die; that life is the prologue to death, and thenceforth we die eternally.

S. *Cyril* speaks of certain People that chose to worship the Sun because he was a day-God; for, believing that he was quenched every night in the Sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheists all night and live as they list. Men who divide their little portion of time between Religion and Pleasures, between God and God's enemy, think that God is to rule but in his certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life. But as to God *both the day and night are alike*, so are the first and last of our days; all are his due, and he will account severely with us for the follies of the first, and the evil of the last. The evils and the pain

are

are great which are reſerved for thoſe who defer their reſtitution to God's favour till their death. And therefore *Antiſthenes* ſaid well, *It is not the happy death, but the happy life that makes man happy.* It is in Piety as in Fame and reputation; he ſecures a good Name but looſely, that truſts his fame and celebrity only to his aſhes; and it is more a civility than the *baſe* of a firm reputation, that men ſpeak honour of their departed relatives: but if their life be vertuous, it forces honour from contempt, and ſnatches it from the hand of envy, and it ſhines through the creviſes of detraction, and as it anointed the head of the living, ſo it embalms the body of the dead. From theſe premiſſes it follows, that when we diſcourſe of *a ſick man's repentance*, it is intended to be, not a beginning, but the proſecution, and conſummation of the covenant of Repentance, which Chriſt ſtipulated with us in Baptiſm, and which we needed all our life, and which we began long before this laſt arreſt, and in which we are now to make farther progreſs, that we may arrive to that integrity and fulneſs of duty, *that our ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

Gnoſſius hæc Rhadamanthus habet duriſſima regna,
Caſtigátque, auditque dolos, ſubigítque fateri
Quæ quis apud ſuperos furto lætatus inani
Diſtulit in ſeram commiſſa piacula mortem.
Æneid. 6.

—Cineri gloria ſera venit.

Tu mihi, quod rarum eſt, vivo ſublime dediſti
Nomen, ab exſequiis quod dare fama ſolet.

Act. 3. 19.

SECT. VI.

Rules for the practice of Repentance in Sickneſs.

1. LET *the ſick man conſider at what gate his Sickneſs entred:* and if he can diſcover the particular, let him inſtantly, paſſionately, and with great contrition daſh the crime in pieces, leſt he deſcend into his grave in the midſt of a ſin, and thence remove into an ocean of eternal ſorrow. But if he only ſuffers the common fate of Man, and knows not the particular inlet, he is to be governed by the following meaſures.

2. *Inquire into the Repentance of thy former life* particularly: whether it were of a great and perfect grief and productive of fixed resolutions of holy living, and reductive of these to act; how many days and nights we have spent in sorrow or care, in habitual and actual pursuances of Vertue; what instrument we have chosen and used for the eradication of sin; how we have judged our selves, and how punished; and, in sum, whether we have by the grace of Repentance changed our life from criminal to vertuous, from one habit to another; and whether we have paid for the pleasure of our sin by smart or sorrow, by the effusion of Alms, or pernoctations or abodes in Prayers, so as the spirit hath been served in our Repentance as earnestly and as greatly as our appetites have been provided for in the days of our shame and folly.

3. Supply the imperfections of thy repentance by a general or universal sorrow for the sins not only since the last Communion or absolution, but of thy whole life; for all sins, known and unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sins, the sins of scandal and the sins of a secret conscience, of the flesh and of the spirit. For it would be but a sad arrest to thy Soul wandring in strange and unusual regions, to see a scroll of uncancelled sins represented and charged upon thee for want of care and notices, and that thy Repentance shall become invalid because of its imperfections.

4. To this purpose it is usually advised by Spiritual persons, that *the sick man make an universal confession*, or a renovation and repetition of all the particular confessions and accusations of his whole life; that now at the foot of his account he may represent the sum total to God and his Conscience, and make provisions for their remedy and pardon according to his present possibilities.

5. Now is the time to *make reflex acts of Repentance*: that as by a general Repentance we supply the want of the just extension of parts; so by this we may

supply

ſupply the proper meaſures of the intention of degrees. In our health we can conſider concerning our own acts whether they be real or hypocritical, eſſential or imaginary, ſincere or upon intereſt, integral or imperfect, commenſurate or defective. And although it is a good caution of ſecurities, after all our care and diligence ſtill to ſuſpect our ſelves and our own deceptions, and for ever to beg of God pardon and acceptance in the union of Chriſt's Paſſion and Interceſſion: yet, in proper ſpeaking, *reflex* acts of Repentance, being a ſuppletory after the imperfection of the *direct*, are then moſt fit to be uſed when we cannot proceed in and proſecute the direct actions. To repent becauſe we cannot repent, and to grieve becauſe we cannot grieve, was a device invented to ſerve the turn of the Mother of *Peter Gratian:* but it was uſed by her, and ſo adviced to be, in her ſickneſs, and laſt actions of Repentance. For in our perfect health and underſtanding if we do not underſtand our firſt act, we cannot diſcern our ſecond; and if we be not ſorry for our ſins, we cannot be ſorry for want of ſorrows: it is a contradiction to ſay we can: becauſe want of ſorrow to which we are obliged is certainly a great ſin; and if we can grieve for that, then alſo for the reſt; if not for all, then not for this. But in the days of weakneſs the caſe is otherwiſe: for then our actions are imperfect, our diſcourſe weak, our internal actions not diſcernible, our fears great, our work to be abbreviated, and our defects to be ſupplied by ſpiritual arts: and therefore it is proper and proportionate to our ſtate, and to our neceſſity, to beg of God pardon for the imperfections of our Repentance, acceptance of our weaker ſorrows, ſupplies out of the treaſures of grace and mercy. And thus repenting of the evil and unhandſome adherencies of our Repentance, in the whole integrity of the duty it will become *a Repentance not to be repented of.*

Ou pendre, ou rendre, ou les peines demeurs attendre.

6. Now is the time beyond which the ſick man muſt *at no hand defer to make reſtitution of all his unjuſt poſſeſſions,* or other mens rights, and ſatisfactions for all injuries

ries and violences, according to his obligation and poſſibilities. For although many circumſtances might impede the acting it in our life-time, and it was permitted to be deferred in many caſes, becauſe by it juſtice was not hindred, and oftentimes piety and equity were provided for: yet becauſe this is the laſt ſcene of our life, he that does not act it ſo far as he can, or put it into certain conditions and order of effecting, can never do it again; and therefore then to defer it is to omit it, and leaves the Repentance defective in an integral and conſtituent part.

7. Let the ſick man be diligent and watchfull, that the principle of his Repentance be *Contrition*, or ſorrow for ſins, commenced upon the love of God. For although ſorrow for ſins upon any motive may lead us to God by many intermedial paſſages, and is the threſhold of returning ſinners: yet it is not good nor effective upon our death-bed; becauſe Repentance is not then to begin, but muſt then be finiſhed and completed; and it is to be a ſupply and reparation of all the imperfections of that duty, and therefore it muſt by that time be arrived to *Contrition*, that is, it muſt have grown from Fear to Love, from the paſſions of a Servant to the affections of a Son. The reaſon of which (beſides the precedent) is this, Becauſe when our Repentance is in this ſtate, it ſuppoſes the man alſo in a ſtate of grace, a well-grown Chriſtian: for to hate ſin out of the love of God is not the felicity of a new Convert, or an infant Grace, (or if it be, that love alſo is in its infancy;) but it ſuppoſes a good progreſs, and the man habitually vertuous, and tending to perfection: and therefore Contrition, or Repentance ſo qualified, is uſeful to great degrees of pardon, becauſe the man is a gracious perſon, and that Vertue is of good degree, and conſequently a fit employment for him that ſhall work no more, but is to appear before his Judge to receive the hire of his day. And if his Repentance be Contrition even before this ſtate of ſickneſs, let it be increaſed by ſpiritual arts, and the proper exerciſes of Charity.

Means

Means of exciting Contrition, or Repentance of ſins, proceeding from the Love of God.

TO which purpoſe the ſick man may conſider, and is to be re-minded, (if he does not) that there are in God all the motives and cauſes of Amability in the world: * That God is ſo infinitely good, that there are ſome of the greateſt and moſt excellent ſpirits of Heaven whoſe work, and whoſe felicity, and whoſe perfections, and whoſe nature it is, to flame and burn in the brighteſt and moſt excellent love: * That to love God is the greateſt glory of Heaven: * That in him there are ſuch excellencies, that the ſmalleſt rays of them communicated to our weaker underſtandings are yet ſufficient to cauſe raviſhments, and tranſportations, and ſatisfactions, and *joys unſpeakable and full of glory:* * That all the wiſe Chriſtians of the World know and feel ſuch cauſes to love God, that they all profeſs themſelves ready to die for the love of God; and the Apoſtles and millions of the Martyrs did die for him: * and although it be harder to live in his love than to die for it, yet all the good People that ever gave their names to Chriſt did for his love endure the crucifying their luſts, the mortification of their appetites, the contradictions and death of their moſt paſſionate, natural deſires: * That Kings and Queens have quitted their Diadems, and many married Saints have turned their mutual vows into the love of *Jeſus*, and married him only, keeping a virgin chaſtity in a married life, that they may more tenderly expreſs their love to God: * That all the good we have derives from God's love to us, and all the good we can hope for is the effect of his love, and can deſcend only upon them that love him: * That by his love it is that we receive the holy *Jeſus*, * and by his love we receive the holy Spirit, * and by his love we feel peace and joy within our ſpirits, * and by his love we receive the myſterious Sacrament. * And what can be greater, than that from the goodneſs and love of God we receive *Jeſus* Chriſt, and the

the Holy Ghoſt, and Adoption, and the inheritance of ſons, and to be co-heirs with *Jeſus*, and to have pardon of our ſins, and a divine nature, and reſtraining grace, and the grace of ſanctification, and reſt and peace within us, and a certain expectation of glory? * Who can chuſe but love him who, when we had provoked him exceedingly, ſent his Son to die for us, that we might live with him; who does ſo deſire to pardon us and ſave us, that he hath appointed his holy Son continually to intercede for us? * That his love is ſo great, that he offers us great kindneſs, and intreats us to be happy, and makes many decrees in Heaven concerning the intereſt of our Soul, and the very proviſion and ſupport of our perſons: * That he ſends an Angel to attend upon every of his ſervants, and to be their guard and their guide in all their dangers and hoſtilities: * That for our ſakes he reſtrains the Devil, and puts his mightineſs in fetters and reſtraints, and chaſtiſes his malice with decrees of grace and ſafety: * That he it is who makes all the creatures ſerve us, and takes care of our ſleeps, and preſerves all plants and elements, all minerals and vegetables, all beaſts and birds, all fiſhes and inſects, for food to us and for ornament, for phyſick and inſtruction, for variety and wonder, for delight and for Religion: * That as God is all good in himſelf, and all good to us, ſo ſin is directly contrary to God, to Reaſon, to Religion, to Safety and Pleaſure and Felicity: * That it is a great diſhonour to a man's ſpirit to have been made a fool by a weak temptation and an empty luſt; and to have rejected God, who is ſo rich, ſo wiſe, ſo good, and ſo excellent, ſo delicious, and ſo profitable to us: * That all the Repentance in the world of excellent men does end in contrition, or a ſorrow for ſins proceeding from the love of God; becauſe they that are in the ſtate of Grace do not fear Hell violently, and ſo long as they remain in God's favour, although they ſuffer the infirmities of Men, yet they are God's portion; and therefore all the Repentance of juſt and holy men, which is certainly the beſt, is a Repentance not for

lower

lower ends, but becauſe they are the friends of God, and they are full of indignation that they have done an act againſt the honour of their Patron, and their deareſt Lord and Father: * That it is a huge imperfection and a ſtate of weakneſs to need to be moved with fear or temporal reſpects, and they that are ſo, as yet are either immerged in the affections of the world or of themſelves; and thoſe men that bear ſuch a character are not yet eſteemed laudable perſons, or men of good natures, or the ſons of Vertue: * That no Repentance can be laſting that relies upon any thing but the love of God; for temporal motives may ceaſe, and contrary contingencies may ariſe, and fear of Hell may be expelled by natural or acquired hardneſſes, and is always the leaſt when we have moſt need of it, and moſt cauſe for it; for the more habitual our ſins are, the more cauterized our Conſcience is, the leſs is the fear of Hell, and yet our danger is much the greater: * That although fear of Hell or other temporal motives may be the firſt inlet to a Repentance, yet Repentance in that conſtitution and under thoſe circumſtances cannot obtain pardon, becauſe there is in that no union with God, no adheſion to Chriſt, no endearment of paſſion or of ſpirit, no ſimilitude or conformity to the great inſtrument of our Peace, our glorious Mediatour: for as yet a man is turned from his ſin, but not converted to God; the firſt and laſt of our returns to God being Love, and nothing but Love: for Obedience is the firſt part of Love, and Fruition is the laſt; and becauſe he that does not love God cannot obey him, therefore he that does not love him cannot enjoy him.

Now that this may be reduced to practice, the ſick man may be advertiſed that in the actions of Repentance * he ſeparate low, temporal, ſenſual and ſelf-ends from his thoughts, and ſo doe his Repentance, * that he may ſtill reflect honour upon God, * that he confeſs his juſtice in puniſhing, * that he acknowledge himſelf to have deſerved the worſt of evils, * that he heartily believe and profeſs that if he periſh finally, yet that God ought to be glorified by that ſad event,

and

and that he hath truly merited so intolerable a calamity: *that he also be put to make acts of election and preference, professing that he would willingly endure all temporal evils rather than be in the disfavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin for temporal respects, because he, by an act of imagination or feigned presence of the object to him, entertains the temporal evil that he may leave the sin; and therefore, unless he be an hypocrite, does not leave the sin to be quit of the temporal evil. And as for the other motive of leaving sin out of the fear of Hell, because that is an evangelical motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the School-men had pleased, they might have reckoned it as the handmaid, and *of the retinue of Contrition*: but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be the Repentance.

8. *Let the sick persons doe frequent actions of Repentance by way of Prayer for all those sins which are spiritual, and in which no restitution or satisfaction material can be made, and whose contrary acts cannot in kind be exercised.* For penitential Prayers in some cases are the only instances of Repentance that can be. An Envious man, if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his Envy, as directly as corporal austerities are an act of Chastity, and an enemy to Uncleanness: and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can only repent of that by way of Prayer: and Intemperance is no way to be rescinded or punished *by a dying man* but by hearty Prayers. Prayers are a great help in all cases; in some they are proper acts of Vertue, and direct enemies to sin: but although alone and in long continuance they alone can cure some one or some few little habits, yet they can never alone change the state of the man; and therefore

are

are intended to be a ſuppletory to the imperfections of other acts; and by that reaſon are the proper and moſt pertinent employment of a *Clinic* or *death-bed penitent.*

9. In thoſe ſins whoſe proper cure is *Mortification corporal*, the ſick man is to ſupply that part of his Repentance by a patient ſubmiſſion to the rod of ſickneſs: for ſickneſs does the work of penances, or ſharp afflictions and dry diet, perfectly well: to which if we alſo put our wills, and make it our act by an after-election, by confeſſing the juſtice of God, by bearing it ſweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but that God confirm our Patience, and hear our prayers. When the *guilty* man runs to puniſhment, the *injured* perſon is prevented, and hath no-whither to go but to forgiveneſs.

Quid debent læſa facere, ubi rei ad pœnam confugiunt?

10. I have learned but of one ſuppletory more for the perfection and proper exerciſe of a ſick man's Repentance; but it is ſuch a one as will go a great way in the abolition of our paſt ſins, and making our peace with God, even after a leſs ſevere life; and that is, That the ſick man doe ſome heroical actions in the matter of Charity, or Religion, of Juſtice, or Severity. There is a ſtory of an infamous Thief, who having begged his pardon of the Emperour *Mauricius*, was yet put into the Hoſpital of S. *Sampſon*, where he ſo plentifully bewailed his ſins in the laſt agonies of his death, that the Phyſician who attended found him unexpectedly dead, and over his face a handkerchief bathed in tears; and ſoon after ſome body or other pretended to a revelation of this man's beatitude. It was a rare grief that was noted in this man, which begot in that age a confidence of his being ſaved; and *that Confidence* (as things then went) was quickly called *a Revelation.* But it was a ſtranger ſeverity which is related by *Thomas Cantipratanus*, concerning a young Gentleman condemned for Robbery and violence, who had ſo deep a ſenſe of his ſin, that he was not content with a ſingle death, but begged to be tormented, and cut in pieces

joynt

joynt by joynt, with intermedial ſenſes, that he might by ſuch a ſmart ſignify a greater ſorrow. Some have given great eſtates to the poor and to Religion; ſome have built Colleges for holy perſons; many have ſuffered Martyrdom: and though thoſe that died under the conduct of the *Maccabees* in defence of their Countrey and Religion, had pendants on their breaſts conſecrated to the idols of the *Jamnenſes*; yet that they gave their lives in ſuch a cauſe with ſo great a duty, (the biggeſt things they could doe or give) it was eſteemed to prevail hugely towards the pardon and acceptation of their perſons. An heroick action of Vertue is a huge compendium of Religion: for if it be attained to by the uſual meaſures and progreſs of a Chriſtian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect poſſeſſion, from poſſeſſion to extraordinary emanations, that is, to heroick actions, then it muſt needs doe the work of Man, by being ſo great towards the work of God. But if a man comes thither *per ſaltum*, or on a ſudden, (which is ſeldom ſeen) then it ſuppoſes the man always well inclined, but abuſed by accident or hope, by confidence or ignorance; then it ſuppoſes the man for the preſent in a great fear of evil, and a paſſionate deſire of pardon; it ſuppoſes his apprehenſions great, and his time little; and what the event of that will be, no man can tell. But it is certain that *to ſome purpoſes* God will account for our Religion on our Death-bed, not by the meaſures of our time, but the eminency of affection, (as ſaid *Celeſtine* the firſt;) that is, ſuppoſing the man in the ſtate of Grace, or in the revealed poſſibility of Salvation, then an heroical act hath the reward of a longer ſeries of good actions, in an even and ordinary courſe of Vertue.

Vera ad Deum converſio in ultimis poſitorum mente potiùs eſt æſtimanda quàm tempore. *Cel. P. ep. 2. c. 9.* (Vera converſio) ſcil. ab infidelitate ad fidem Chriſti per Baptiſmum.

11. *In what can remain for the perfecting a ſick man's Repentance, he is to be helped by the miniſteries of a ſpiritual Guide.*

SECT.

SECT. VII.

Acts of Repentance by way of Prayer and Ejaculation, to be uſed eſpecially by Old men in their age, and by all men in their ſickneſs.

LET us ſearch and try our ways, and turn again to the Lam. 3.
Lord. Let us lift up our hearts with our hands unto 40,
God in the heavens. We have tranſgreſſed and rebelled; 41,
and thou haſt not pardoned. Thou haſt covered with anger 42,
and perſecuted us; thou haſt ſlain, thou haſt not pitied. 43,
O cover not *thy ſelf with a cloud; but let our prayer paſs* 44.
through.

I have ſinned, what ſhall I doe unto thee, O thou preſerver Job 7. 20.
of men? why haſt thou ſet me as a mark againſt thee, ſo that 21.
I am a burthen to my ſelf? And why doſt not thou pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.

The Lord is righteous, for I have rebelled againſt his Lam. 1.
commandments. Hear, I pray, all ye people, behold my 18,
ſorrow. Behold, O Lord, I am in diſtreſs, my bowels are 40.
troubled, my heart is turned within me: for I have grievouſly rebelled.

Thou, O Lord, remaineſt for ever; thy throne from genera- Lam. 5.
tion to generation. Wherefore doſt thou forget us for ever, 19,
and forſake us ſo long time? Turn thou us unto thee, O Lord, 20,
and ſo ſhall we be turned: renew our days as of old. O reject 21,
me not utterly, and be not *exceeding wroth againſt* thy 22.
ſervant.

O remember not the ſins of my youth, nor my tranſgreſſions: Pſal. 25. 7.
but *according to thy mercies remember thou me, for thy goodneſs ſake, O Lord. Doe thou for me, O God the Lord, for thy* Pſal. 109.
Name's ſake: becauſe thy mercy is good, deliver thou me. For 21,
I am poor and needy, and my heart is wounded within me. I am 22,
gone like the ſhadow that declineth, I am toſſed up and down as 23.
the locuſt.

Then

Lu. 19.8. *Then* Zacchæus *ſtood forth and ſaid, Behold, Lord, half of my goods I give to the poor; and if I have wronged any man, I reſtore him fourfold.*

Pſ. 143.1. Pſ. 141.3. *Hear my prayer, O Lord, and conſider my deſire. Let my prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my hands be an evening ſacrifice.*

Pſ. 143.2, 10. *And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified. Teach me to doe* the thing that pleaſeth thee, *for thou art my God:* let thy loving *ſpirit lead me forth into the land of righteouſneſs.*

Pſ. 101.1, 2, 3. *I will* [ſpeak] *of mercy and judgment: unto thee, O Lord, will I* [make my prayer.] *I will behave my ſelf wiſely in a perfect way. O when wilt thou come unto me? I will walk in my houſe with a perfect heart. I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide; it ſhall not cleave to me.*

Pſa. 51.9, 10, 14, *Hide thy face from my ſins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right ſpirit within me. Deliver me from Bloud-guiltineſs, O God,* [from Malice, Envy, the follies of Luſt, and violences of Paſſion, &c.] *thou God of my ſalvation; and my tongue ſhall ſing aloud of thy righteouſneſs.*

17. *The ſacrifice of God is a broken heart: a broken and a contrite heart, O God, thou wilt not deſpiſe.*

Lord, I have done amiſs; I have been deceived: let ſo great a wrong as this be removed, and let it be ſo no more.

The Prayer for the grace and perfection of Repentance.

I.

O Almighty God, thou art the great Judge of all the World, the Father of our Lord *Jeſus* Chriſt, the Father of mercies, the Father of Men and Angels; thou loveſt not that a ſinner ſhould periſh, but delighteſt in our converſion and ſalvation, and haſt in our Lord *Jeſus* Chriſt eſtabliſhed the Covenant of Repentance, and promiſed pardon to all them that confeſs their ſins and forſake

forſake them: O my God, be thou pleaſed to work in me what thou haſt commanded ſhould be in me. Lord, I am a dry tree, who neither have brought forth fruit unto thee and unto holineſs, nor have wept out ſalutary tears, the inſtrument of life and reſtitution, but have behaved my ſelf like an unconcerned perſon in the ruins and breaches of my Soul. But, *O God, thou art my God, early will I ſeek thee; my Soul thirſteth for thee in a barren and thirſty land where no water is.* Lord, *give me the grace of tears* and pungent ſorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my Sin into Repentance, and let my Repentance proceed to Pardon and refreſhment. Pſ. 63. 1.

II.

SUpport me with thy Graces, ſtrengthen me with thy Spirit, ſoften my heart with the fire of thy love, and the dew of Heaven, with penitential ſhowrs: make my care prudent, and the remaining portion of my days like the perpetual watches of the night, full of caution and obſervance, ſtrong and reſolute, patient and ſevere. I remember, O Lord, that I did ſin with greedineſs and paſſion, with great deſires and an unabated choice: O let me be as great in my Repentance as ever I have been in my calamity and ſhame; let my hatred of ſin be great as my love to thee, and both as near to infinite as my proportion can receive.

III.

O Lord, I renounce all affection to ſin, and would not buy my health nor redeem my life with doing any thing againſt the Laws of my God, but would rather die than offend thee. O deareſt Saviour, have pity upon thy ſervant, let me by thy ſentence be doomed to perpetual penance during the abode of this life; let every ſigh be the expreſſion of a Repentance, and every groan an accent of ſpiritual life, and every ſtroke of my diſeaſe a puniſhment of my ſin, and an inſtrument of pardon: that at my return to the land of innocence and pleaſure I may eat of the votive ſacrifice

of the Supper of the *Lamb*, *that was from the beginning of the world slain* for the sins of every sorrowfull and returning sinner. O grant me sorrow here, and joy hereafter, through *Jesus* Christ, who is our hope, *the resurrection* of the dead, the justifier of a sinner, and the glory of all faithfull souls. *Amen.*

A Prayer for Pardon of sins, to be said frequently in time of Sickness, and in all the portions of Old age.

I.

O Eternal and most gracious Father, I humbly throw my self down at the foot of thy mercy-seat, upon the confidence of thy essential mercy, and thy commandment, that we should *come boldly to the throne of grace, that we may find mercy in time of need.* O my God, hear the prayers and cries of a sinner, who calls earnestly for mercy. Lord, my needs are greater than all the degrees of my desire can be; unless thou hast pity upon me, I perish infinitely and intolerably; and then there will be one voice fewer in the quire of singers, who shall recite thy praises to eternal ages. But, *O Lord*, in mercy *deliver my Soul. O save me for thy mercies sake. For in* the second *death there is no remembrance of thee*; *in* that *grave* who *shall give thee thanks?*

Psal. 6. 4, 5.

II.

O Just and dear God, my sins are innumerable, they are upon my soul in multitudes, they are a burthen too heavy for me to bear; they already bring sorrow and sickness, shame and displeasure, guilt and a decaying spirit, a sense of thy present displeasure and fear of worse, of infinitely worse. But it is to thee so essential, so delightfull, so usual, so desired by thee to shew mercy, that although my sin be very great, and my fear proportionable, yet thy Mercy is infinitely greater than all the world, and my hope and my comfort rise up in proportions towards it, that I trust the Devils shall never be able to reprove it, nor my own weakness discompose it. Lord, thou hast sent thy Son

to

to die for the pardon of my ſins; thou haſt given me thy holy Spirit, as a ſeal of Adoption to conſign the article of Remiſſion of ſins; thou haſt for all my ſins ſtill continued to invite me to conditions of Life by thy Miniſters the Prophets; and thou haſt with variety of holy acts ſoftned my ſpirit, and poſſeſſed my fancy, and inſtructed my Underſtanding, and bended and inclined my Will, and directed or over-ruled my Paſſions in order to Repentance and Pardon: and why ſhould not thy ſervant beg paſſionately, and humbly hope for the effects of all theſe thy ſtrange and miraculous acts of loving-kindneſs? Lord, I deſerve it not, but I hope thou wilt pardon all my ſins; and I beg it of thee for *Jeſus* Chriſt his ſake, whom thou haſt made the great endearment of thy promiſes, and the foundation of our hopes, and the mighty inſtrument whereby we can obtain of thee whatſoever we need and can receive.

III.

O My God, how ſhall thy ſervant be diſpoſed to receive ſuch a favour, which is ſo great that the ever-bleſſed *Jeſus* did die to purchaſe it for us; ſo great, that the falling angels never could hope, and never ſhall obtain it? Lord, *I do from my ſoul forgive all that have ſinned againſt me:* O forgive me my ſins, as I forgive them that have ſinned againſt me. Lord, *I confeſs my ſins unto thee daily*, by the accuſations and ſecret acts of Conſcience; and if we confeſs our ſins, thou haſt called it a part of juſtice to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. Lord, *I put my truſt in thee*; and thou art ever gracious to them that put their truſt in thee. *I call upon my God for mercy*; and thou art always more ready to hear than we to pray. But all that I can do, and all that I am, and all that I know of my ſelf, is nothing but ſin, and infirmity, and miſery: therefore I go forth of my ſelf, and throw my ſelf wholly into the arms of thy mercy through *Jeſus* Chriſt, and beg of thee for his Death and Paſſions ſake, by his Reſurrection and Aſcenſion, by all the parts of our Redemption, and thy infinite Mercy, in which thou

pleaſeſt thy ſelf above all the works of the creation, to be pitiful and compaſſionate to thy ſervant in the abolition of all my ſins: ſo ſhall I praiſe thy glories with a tongue not defiled with evil language, and a heart purged by thy grace, quitted by thy mercy, and abſolved by thy ſentence, from generation to generation. *Amen.*

An Act of holy reſolution of Amendment of life in caſe of Recovery.

O Moſt juſt and moſt merciful Lord God, who haſt ſent evil diſeaſes, ſorrow and fear, trouble and uneaſineſs, bryars and thorns into the world, and planted them in our houſes, and round about our dwellings, to keep ſin from our Souls, or to drive it thence; I humbly beg of thee that this my Sickneſs may ſerve the ends of the Spirit, and be a meſſenger of ſpiritual life, an inſtrument of reducing me to more religious and ſober courſes. I know, O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and ſet my ſelf hugely back in the accounts of eternity; and I had need live my life over again, and live it better: but thy counſels are in the great deep, and thy footſteps in the water; and I know not what thou wilt determine of me. If I die, I throw my ſelf into the arms of the Holy *Jeſus*, whom I love above all things: and if I periſh, I know I have deſerved it; but thou wilt not reject him that loves thee: But if I recover, I will live by thy grace and help to do the work of God, and paſſionately purſue my intereſt of Heaven, and ſerve thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience. Lord, I will dwell in thy temple, and in thy ſervice; Religion ſhall be my employment, and Alms ſhall be my Recreation, and Patience ſhall be my reſt, and *to do thy will* ſhall be *my meat and drink*, and *to live ſhall be Chriſt*, and then *to die ſhall be gain.*

O ſpare me a little, that I may recover my ſtrength before

I go

I go hence and be no more ſeen. Thy will be done on earth as it is in heaven. Amen.

SECT. VIII.

An Analyſis or Reſolution of the Decalogue, and the ſpecial Precepts of the Goſpel, deſcribing the Duties injoined, and the Sins forbidden reſpectively; for the aſſiſtance of Sick men in making their Confeſſions to God and his Miniſters, and the rendring their Repentance more particular and perfect.

1. *THou ſhalt have none other Gods but me.*]

Duties commanded are, 1. To love God above all things. 2. To obey him and fear him. 3. To worſhip him with prayers, vows, thankſgivings, preſenting to him our Souls and bodies, and all ſuch actions and expreſſions which the conſent of Nations or the Laws and cuſtoms of the place where we live have appropriated to God. 4. To deſign all to God's glory. 5. To inquire after his will. 6. To believe all his word. 7. To ſubmit to his Providence. 8. To proceed toward all our lawfull ends by ſuch means as himſelf hath appointed. 9. To ſpeak and think honourably of God, and recite his praiſes, and confeſs his Attributes and perfections.

They ſin againſt this Commandment, 1. Who love themſelves or any of the creatures inordinately and intemperately. 2. They that deſpiſe or neglect any of the Divine Precepts. 3. They that pray to unknown, or falſe gods. 4. They that disbelieve or deny there is a God. 5. They that make vows to creatures: 6. Or ſay prayers to the honour of Men or Women, or Angels; as *Pater-noſters* to the honour of the Virgin *Mary*, or S. *Peter*, which is a taking a part of that honour which is due to God, and giving it to the creature: it is a Religion paid to men and women out of God's proper portion, out of Prayers directed to God immediately; and it is an act contrary to that Religion which makes

God the laſt end of all things: For this through our addreſſes to God paſſes ſomething to the creatures, as if they ſtood beyond him; for by the intermedial worſhip paid to God, they ultimately do honour to the Man, or Angel. 7. They that make conſumptive oblations to the creatures, as the *Collyridians*, who offered cakes, and thoſe that burnt incenſe or candles to the Virgin *Mary*. 8. They that give themſelves to the Devil, or make contracts with him, and uſe phantaſtick converſation with him. 9. They that conſult Witches and Fortune-tellers. 10. They that rely upon Dreams and ſuperſtitious obſervances: 11. That uſe charms, ſpells, ſuperſtitious words and characters, verſes of Pſalms, the conſecrated elements, to cure diſeaſes, to be ſhot-free, to recover ſtoln goods, or inquire into ſecrets. 12. That are wilfully ignorant of the Laws of God, or love to be deceived in their perſuaſions, that they may ſin with confidence. 13. They that neglect to pray to God. 14. They that arrogate to themſelves the glory of any action or power, and do not give the glory to God, as *Herod*. 15. They that doubt of or disbelieve any article of the Creed, or any propoſition of Scripture, or put falſe gloſſes to ſerve ſecular or vicious ends, againſt their conſcience, or with violence any way done to their Reaſon. 16. They that violently or paſſionately purſue any temporal end with an eagerneſs greater than the thing is in prudent account. 17. They that make Religion to ſerve ill ends, or do good to evil purpoſe, or evil to good purpoſes. 18. They that accuſe God of injuſtice and unmercifulneſs, remiſneſs or cruelty; ſuch as are the preſumptuous, and the deſperate. 19. All hypocrites and pretenders to Religion, walking in forms and ſhadows, but denying the power of godlineſs. 20. All impatient perſons, all that repine or murmur againſt the proſperities of the wicked, or the calamities of the godly, or their own afflictions. 21. All that blaſpheme God, or ſpeak diſhonourable things of ſo ſacred a Majeſty. 22. They that tempt God, or rely upon his protection againſt his rules, and without his promiſe,

miſe, and beſides reaſon, entring into danger from which without a miracle they cannot be reſcued. 23. They that are bold in the midſt of judgment, and fearleſs in the midſt of the Divine vengeance, and the accents of his anger.

II. Comm. *Thou ſhalt not make to thy ſelf any graven image, nor worſhip it.*]

The moral Duties of this Commandment are, 1. To worſhip God with all bodily worſhip and external forms of addreſs, according to the cuſtom of the Church we live in. 2. To believe God to be a ſpiritual and pure ſubſtance, without any viſible form or ſhape. 3. To worſhip God in ways of his own appointing, or by his proportions, or meaſures of Nature and right Reaſon, or publick and holy cuſtoms.

They ſin againſt this Commandment, 1. That make any Image or Pictures of the Godhead, or fancy any likeneſs to him. 2. They that uſe Images in their Religion, deſigning or addreſſing any religious worſhip to them: for if this thing could be *naturally tolerable,* yet it is too near *an intolerable* for a jealous God to ſuffer. 3. They that deny to worſhip God with lowly reverence of their bodies, according as the Church expreſſes her reverence to God externally. 4. They that invent or practiſe ſuperſtitious worſhippings, invented by Man againſt God's word, or without reaſon, or beſides the publick cuſtoms or forms of worſhipping, either fooliſhly or ridiculouſly, without the purpoſe of order, decency, proportion to a wiſe or a religious end, in proſecution of ſome vertue or duty.

III. Comm. *Thou ſhalt not take God's Name in vain.*]

The Duties of this Commandment are, 1. To honour and revere the moſt holy Name of God. 2. To invocate his Name directly, or by conſequence, in all ſolemn and permitted adjurations, or publick Oaths. 3. To uſe all things and perſons upon whom his Name is called, or any ways imprinted, with a regardful and

ſeparate manner of uſage, different from common, and far from contempt and ſcorn. 4. To ſwear in truth and judgment.

They ſin againſt this Commandment, 1. Who ſwear vainly and cuſtomarily, without juſt cauſe, without competent authority. 2. They that blaſpheme or curſe God. 3. They that ſpeak of God without grave cauſe or ſolemn occaſion. 4. They that forſwear themſelves; that is, they that do not perform their vows to God, or that ſwear, or call God to witneſs to a lie. 5. They that ſwear raſhly, or maliciouſly, to commit a ſin, or an act of revenge, 6. They that ſwear by any creature falſly, or any way but as it relates to God, and conſequently invokes his teſtimony. 7. All curious inquirers into the ſecrets, and intruders into the myſteries and hidden things of God. 8. They that curſe God, or curſe a creature by God. 9. They that prophane Churches, holy Utenſils, holy perſons, holy cuſtoms, holy Sacraments. 10. They that provoke others to ſwear voluntarily, and by deſign, or incuriouſly, or negligently, when they might avoid it. 11. They that ſwear to things uncertain and unknown.

IV. Comm. *Remember that thou keep holy the Sabbath day.*]

The Duties of this Commandment are, 1. To ſet apart ſome portions of our time for the immediate offices of Religion, and glorification of God. 2. This is to be done according as God or his holy Church hath appointed. 3. One day in ſeven is to be ſet apart. 4. The Chriſtian day is to be ſubrogated into the place of the Jews day: the Reſurrection of Chriſt and the Redemption of Man was a greater bleſſing than to create him. 5. God on that day to be worſhipped and acknowledged as our Creatour, and as our Saviour. 6. The day to be ſpent in holy offices, in hearing Divine ſervice, publick prayers, frequenting the Congregations, hearing the Word of God read or expounded, reading good books, meditation, alms, reconciling enmities,

mities, remiſſion of burthens and of offences, of debts and of work, friendly offices, neighbourhood, and provoking one another to good works; and to this end all ſervile works muſt be omitted, excepting neceſſary and charitable offices to men or beaſts, to our ſelves and others.

They ſin againſt this Commandment, 1. That do, or compel or intice others to do, ſervile works without the caſes of neceſſity or charity, to be eſtimated according to common and prudent accounts. 2. They that refuſe or neglect to come to the publick aſſemblies of the Church, to hear and aſſiſt at the Divine offices intirely. 3. They that ſpend the day in idleneſs, forbidden or vain recreations, or the actions of ſin and folly. 4. They that buy and ſell without the caſes of permiſſion. 5. They that travel unneceſſary journeys. 6. They that act or aſſiſt in contentions or law-ſuits, markets, fairs, *&c.* 7. They that on that day omit their private devotion, unleſs the whole day be ſpent in publick. 8. They that by any croſs or contradictory actions againſt the cuſtoms of the Church do purpoſely deſecrate or unhallow and make the day common; as they that in deſpight and contempt faſt upon the Lord's day, leſt they may celebrate the Feſtival after the manner of the Chriſtians.

V. Comm. *Honour thy Father and thy Mother.*]

The Duties are, 1. To do honour and reverence to, and to love our natural Parents. 2. To obey all their domeſtick commands; for in them the ſcene of their authority lies. 3. To give them maintenance and ſupport in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, cuſtom and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Maſters, ſpiritual governours and Guides, in thoſe things which concern their ſeveral reſpective intereſt and authority.

They ſin againſt this Commandment, 1. That deſpiſe their Parents age or infirmity. 2. That are aſhamed of

of their poverty and extraction. 3. That publiſh their vices, errours and infirmities, to ſhame them. 4. That refuſe and reject all or any of their lawfull commands. 5. Children that marry without or againſt their conſent, when it may be reaſonably obtained, 6. That curſe them from whom they receive ſo many bleſſings. 7. That grieve the ſouls of their Parents by not complying in their deſires, and obſerving their circumſtances. 8. That hate their perſons, that mock them, or uſe uncomely jeſtings. 9. That diſcover their nakedneſs voluntarily. 10. That murmur againſt their injunctions, and obey them involuntarily. 11. All Rebels againſt their Kings, or the ſupreme Power, in which it is legally and juſtly inveſted. 12. That refuſe to pay tributes and impoſitions impoſed legally. 13. They that diſobey their Maſters, murmur or repine againſt their commands, abuſe or deride their perſons, talk rudely, *&c.* 14. They that curſe the King in their heart, or ſpeak evil of the Ruler of their people. 15. All that are uncivil and rude towards aged perſons, mockers and ſcorners of them.

Credebant hoc grande nefas & morte piandum,
Si juvenis vetulo non aſſurrexerat, & ſi
Barbato cuicunque puer.
Juven. Sat. 13.

VI. Comm. *Thou ſhalt do no murther.*]

The Duties are, 1. To preſerve our own lives, the lives of our relatives and all with whom we converſe, (or who can need us, and we aſſiſt) by prudent, reaſonable and wary defences, advocations, diſcoveries of ſnares, *&c.* 2. To preſerve our health, and the integrity of our bodies and minds, and of others. 3. To preſerve and follow peace with all men.

They ſin againſt this Commandment, 1. That deſtroy the life of a man or woman, himſelf or any other. 2. That do violence to or diſmember or hurt any part of the body with evil intent. 3. That fight duels, or commence unjuſt wars. 4. They that willingly haſten their own or others death. 5. That by oppreſſion or violence imbitter the ſpirits of any, ſo as to make their

their life ſad, and their death haſty. 6. They that conceal the dangers of their neighbour, which they can ſafely diſcover. 7. They that ſow ſtrife and contention among neighbours. They that refuſe to reſcue or preſerve thoſe whom they can and are obliged to preſerve. 9. They that procure abortion. 10. They that threaten, or keep men in fears, or hate them.

VII. Comm. *Thou ſhalt not commit adultery.*]

The Duties are, 1. To preſerve our bodies in the chaſtity of a ſingle life, or of marriage. 2. To keep all the parts of our bodies in the care and ſeverities of chaſtity; ſo that we be reſtrained in our eyes as well as in our feet.

They ſin againſt this Commandment, 1. Who are adulterous, inceſtuous, Sodomitical, or commit fornication. 2. They that commit folly alone, diſhonouring their own bodies with ſoftneſs and wantonneſs. 3. They that immoderately let looſe the reins of their bolder appetite, though within the protection of marriage. 4. They that by wanton geſtures, wandring eyes, laſcivious dreſſings, diſcovery of the nakedneſs of themſelves or others, filthy diſcourſe, high diet, amorous ſongs, balls and revellings, tempt and betray themſelves or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives, except for adultery, and marry another.

VIII. Comm. *Thou ſhalt not ſteal.*]

The Duties are, 1. To give every man his due. 2. To permit every man to enjoy his own goods and eſtate quietly.

They ſin againſt this Commandment, 1. That injure any man's eſtate by open violence or by ſecret robbery, by ſtealth or couzenage, by arts of bargaining or vexatious law-ſuits. 2. That refuſe or neglect to pay their debts when they are able. 3. That are forward to run into debt knowingly beyond their power, without

without hopes or purpoſes of repayment. 4. Oppreſſours of the poor. 5. That exact uſury of neceſſitous perſons, or of any beyond the permiſſions of equity as determined by the Laws. 6. All ſacrilegious perſons; people that rob God of his dues, or of his poſſeſſions. 7. All that game, *viz.* at Cards and Dice, *&c.* to the prejudice and detriment of other mens eſtates. 8. They that imbaſe coin and metals, and obtrude them for perfect and natural. 9. That break their promiſes to the detriment of a third perſon. 10. They that refuſe to ſtand to their bargains. 11. They that by negligence imbecil other mens eſtates, ſpoiling or letting any thing periſh which is intruſted to them. 12. That refuſe to reſtore the pledge.

IX. Comm. *Thou ſhalt not bear falſe witneſs.*]

The Duties are, 1. To give teſtimony to truth, when we are called to it by competent authority. 2. To preſerve the good name of our neighbours. 3. To ſpeak well of them that deſerve it.

They ſin againſt this Commandment, 1. That ſpeak falſe things in judgment, accuſing their neighbours unjuſtly, or denying his crime publickly when they are asked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. Slanderers; 4. Backbiters, and 5. Detractours. 6. They that ſecretly raiſe jealouſies and ſuſpicion of their neighbours cauſeleſly.

X. Comm. *Thou ſhalt not covet.*]

The Duties are, 1. To be content with the portion God hath given us. 2. Not to be covetous of other mens goods.

They ſin againſt this Commandment, 1. That envy the proſperity of other men. 2. They that deſire paſſionately to be poſſeſſed of what is their neighbours. 3. They that with greedineſs purſue riches, honours, pleaſures and curioſities. 4. They that are too careful, troubled, diſtracted or amazed, affrighted and afflicted

afflicted with being ſolicitous in the conduct of temporal bleſſings.

Theſe are the general lines of Duty by which we may diſcover our failings, and be humbled, and confeſs accordingly: only the penitent perſon is to remember, that although theſe are the kinds of ſins deſcribed after the ſenſe of the Jewiſh Church, which conſiſted principally in the external action, or *the deed done*, and had no reſtraints upon the thoughts of men, ſave only in the Tenth Commandment, which was mixt, and did relate as much to action as to thought, (as appears in the inſtances;) yet upon us Chriſtians there are many circumſtances and degrees of obligation which endear our duty with greater ſeverity and obſervation: and the penitent is to account of himſelf and enumerate his ſins, not only by external actions, or *the deed done*, but by words and by thoughts; and ſo to reckon if he have done it directly or indirectly, if he have cauſed others to do it, by tempting or incouraging, by aſſiſting or counſelling, by not diſſwading when he could and ought, by fortifying their hands or hearts, or not weakning their evil purpoſes; if he have deſigned or contrived its action, deſired it or loved it, delighted in the thought, remembred the paſt ſin with pleaſure or without ſorrow. Theſe are the *by-ways* of ſin, and *the crooked lanes* in which a man may wander and be loſt, as certainly as in the broad high-ways of iniquity.

But beſides this, our bleſſed Lord and his Apoſtles have added divers other Precepts; ſome of which have been with ſome violence reduced to the Decalogue, and others have not been noted at all in the Catalogues of confeſſion. I ſhall therefore deſcribe them intirely, that the ſick man may diſcover his failings, that by the mercies of God in *Jeſus* Chriſt and by the inſtrument of Repentance he may be preſented pure and ſpotleſs before the throne of God.

The ſpecial Precepts of the Goſpel.

(a) 1 The. 5. 17. Luke 18. 1. (b) Mar. 16. 16. (c) Luk. 13. 3. Acts 3. 19. (d) Matth. 5. 3. (e) Luk. 14. 10. John 13. 14. (f) Mat. 5. 5. Col. 3. 12. (g) Mat. 10. 16. 1 Theſ. 5. 8. (h) Rom. 8. 24. (i) Luk. 16. 29. Mark 4. 24. (k) 1 Tim. 4. 13. (l) Heb. 10. 25. (m) Heb. 13. 17. Mat. 18. 17. (n) 2 Theſ. 3. 6. 2 ep. John 10. (o) Tit. 3. 10. (p) Col. 3. 14. 1 Tim. 1. 5. 2 Tim. 2. 22. (q) Mar. 12. 30. * Mat. 6. 14. (r) 1 Joh. 3. 16. (s) Mat. 18. 9. (t) Mat. 18. 15. (u) Jam. 1. 4. Luke 21. 19. (x) Heb. 12. 3. Gal. 6. 9. (y) Eph. 5. 20. 2 Theſ. 1. 3. Luke 6. 32. 2 Tim. 3. 2.

1. (a) PRayer, frequent, fervent, holy, and perſevering. 2. (b) Faith. 3. (c) Repentance. 4. (d) Poverty of Spirit, as oppoſed to ambition, and high deſigns. 5. And in it is (e) Humility, or ſitting down in the loweſt place, and giving honour to go before another. 6. (f) Meekneſs, as it is oppoſed to waywardneſs, fretfulneſs, immoderate grieving, diſdain and ſcorn. 7. Contempt of the world. 8. (g) Prudence, or the advantageous conduct of Religion. 9. (g) Simplicity, or ſincerity in words and actions, pretences and ſubſtances. 10. (h) Hope. 11. (i) Hearing the Word. 12. (k) Reading. 13. (l) Aſſembling together. 14. (m) Obeying them that have the rule over us in ſpiritual affairs. 15. (n) Refuſing to communicate with perſons excommunicate: whither alſo may be reduced, (o) to reject Hereticks. 16. (p) Charity: *viz.* (q) Love to God above all things; brotherly kindneſs, or profitable love to our neighbours as our ſelves, to be expreſſed in Alms, * forgiveneſs, and to (r) die for our brethren. 17. (s) To pluck out the right eye, or violently to reſcind all occaſions of ſin, though dear to us as an eye. 18. (t) To reprove our erring brother. 19. (u) To be patient in afflictions: and (x) longanimity is referred hither, or long-ſufferance; which is the perfection and perſeverance of patience, and is oppoſed to haſtineſs and wearineſs of ſpirit. 20. To be (y) thankful to our benefactors: but above all, in all things to give thanks to God. 21. (z) To rejoyce in the Lord always. 22, (a) Not to quench, * not to grieve, (b) not to reſiſt the Spirit. 23. (c) To love our wives as Chriſt loved his Church, and to reverence our huſbands. 24. (d) To provide for our families. 25. (e) Not to be bitter to our children.

(z) 1 Theſ. 5. 16. Phil. 3. 1. & 4. 4. (a) 1 Theſ. 5. 19. * Eph. 4. 30. (b) Acts 7. 51. (c) Eph. 5. 33. (d) 1 Tim. 5. 8. (e) Col. 3. 21.

26. (g) To

26. (*g*) To bring them up in the nurture and admonition of the Lord. 27. (*h*) Not to despise Prophesying. 28. (*i*) To be gentle, and easie to be intreated. 29. (*k*) To give no scandal or offence. 30. (*l*) To follow after peace with all men, and to make peace. 31. (*m*) Not to go to law before the unbelievers. 32. (*n*) To do all things that are of good report, or the actions of (*o*) publick honesty; (*p*) abstaining from all appearances of evil. 33. (*q*) To convert souls, or turn sinners from the errour of their ways. 34. (*r*) To confess Christ before all the world. 35. (*s*) To resist unto bloud, if God calls us to it. 36. (*t*) To rejoyce in tribulation for Christ's sake. 37. (*u*) To remember and (*x*) shew forth the Lord's death till his second coming, by celebrating the Lord's Supper. 38. (*y*) To believe all the New Testament. 39. (*z*) To add nothing to S. *John*'s last Book, that is, to pretend to no new Revelations. 40. To keep the customs of the Church, her festivals and solemnities; lest we be reproved as the *Corinthians* were by S. *Paul*, * *We have no such Customs, nor the Churches of God* 41. (*a*) To contend earnestly for the faith. (*b*) Not to be contentious in matters not concerning the eternal interest of our Souls: but in matters indifferent to *have Faith to our selves.* 42. (*c*) Not to make schisms or divisions in the body of the Church. 43. (*d*) To call no man Master upon earth, but to acknowledge Christ our Master and Law-giver. 44. (*e*) Not to domineer over the Lord's heritage. 45. (*f*) To try all things, and keep that which is best. 46. (*g*) To be temperate in all things. 47. (*h*) To deny our selves. 48. (*i*) To mortifie our lusts and their instruments. 49. (*k*) To lend, looking for nothing again, nothing by way of increase, nothing by way of recompence. 50. (*l*) To watch and stand in readiness against the coming of the Lord. 51. (*m*) Not to be angry

(*g*) Eph. 6. 4. (*h*) 1 Th. 5. 20. (*i*) 2 Tim. 2. 24. (*k*) Mat. 18. 7. 1 Cor. 10. 32. (*l*) Heb. 12. 14. (*m*) 1 Cor. 6. 1. (*n*) Phil. 4. 8. (*o*) 2 Cor. 8. 21. (*p*) 1 Thes. 5. 22. (*q*) James 5. 19, 20. (*r*) Mat. 10. 32. (*s*) Heb. 12. 4. (*t*) Mat. 5. 12. James 1. 2. (*u*) Luk. 22. 19. (*x*) 1 Co. 11. 26. (*y*) John 20. 30, 31. Acts 3. 23. Mark 1. 1. Luk. 10. 16. (*z*) Rev. 22. 18. * 1 Cor. 11. 16. (*a*) Jude 3. (*b*) Rom. 14. 13, 22. (*c*) Rom. 16. 17. (*d*) Mat. 23. 8, 9, 10. (*e*) 1 Pet. 5. 3. (*f*) 1 Joh. 4. 1. 1 Thes. 5. 21. (*g*) 1 Cor. 9. 25. Tit. 2. 2. (*b*) Mat. 16. 24. (*i*) Col. 3. 5. Rom. 8. 13. (*k*) Luk. 6. 34, 35. (*l*) Mar. 13. 35. Mat. 24. 42. & 25. 13. (*m*) Mat. 5. 22. Eph. 4. 26.

without

(*n*) 1 Cor. 6. 10. Matt. 5. 22. (*o*) Mat. 5. 34. (*p*) James 2. 1. (*q*) 1 Tim. 5. 22. (*r*) 2 Tim. 4. 2. (*s*) 1 Cor. 10. 31. (*t*) Matt. 5. 6. (*u*) Tit. 3. 9. (*x*) Matt. 5. 44. Rom. 12. 14. (*y*) 1 Tim. 2. 1. (*z*) Titus 3. 14. (*a*) Eph. 4. 28. (*b*) Matt. 5. 48. (*c*) 1 Pet. 3. 8. 2 Pet. 1. 6, 7. 2 Cor. 8. 7. 2 Cor. 9. 5. (*d*) Eph. 5. 4. (*e*) 1 Tim. 2. 9. (*f*) Jam. 1. 19. (*g*) Phil. 2. 10.

without cauſe. 52. (*n*) Not at all to revile. 53. (*o*) Not to ſwear. 54. (*p*) Not to reſpect perſons. 55. (*q*) To lay hands ſuddenly on no man. [This eſpecially pertains to * Biſhops. * To whom alſo, and to all the Eccleſiaſtical Order, it is injoyned, that they (*r*) *preach the word*, that they *be inſtant in ſeaſon and out of ſeaſon*, that they *rebuke, reprove, exhort with all long-ſuffering and doctrine.*] 56. To keep the Lord's-day, (derived into an obligation from a practice Apoſtolical.) 57. (*s*) To do all things to the glory of God. 58. (*t*) To hunger and thirſt after righteouſneſs and its rewards. 59. (*u*) To avoid fooliſh queſtions. 60. (*x*) To pray for perſecutours, and to do good to them that perſecute us, and deſpightfully uſe us. 61. (*y*) To pray for all men. 62. (*z*) To maintain good works for neceſſary uſes. 63. (*a*) To work with our own hands, that we be not burthenſome to others, avoiding idleneſs. 64. (*b*) To be perfect as our heavenly Father is perfect. 65. (*c*) To be liberal and frugal: for he that will call us to account for our time, will alſo for the ſpending our money. 66. (*d*) Not to uſe uncomely jeſtings. 67. (*e*) Modeſty, as oppoſed to boldneſs, to curioſity, to undecency. 68. (*f*) To be ſwift to hear, ſlow to ſpeak. 69. (*g*) To worſhip the holy [*Jeſus*] at the mention of his holy Name: as of old God was at the mention of [*Jehovah.*]

Theſe are the ſtreight lines of Scripture by which we may alſo meaſure our obliquities, and diſcover our crooked walking. If the ſick man hath not done theſe things, or if he have done contrary to any of them in any particular, he hath cauſe enough for his ſorrow, and matter for his confeſſion: of which he needs no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the ſad ſtories of his own calamity.

SECT.

SECT. IX.

Of the Sick man's practice of Charity and Justice, by way of Rule.

1. *LET the sick man set his house in order before he die*; state his cases of Conscience, reconcile the fractures of his Family, re-unite brethren, cause right understandings, and remove jealousies, give good counsels for the future conduct of their persons and estates, charm them into Religion by the authority and advantages of a dying person; because the last words of a dying man are like the tooth of a wounded Lion, making a deeper impression in the agony than in the most vigorous strength.

Magnifica verba mors propè admota excutit.

Nam veræ voces tum demum pectore ab imo Ejiciuntur--
Lucret.

2. Let the sick man discover every secret of art, or profit, Physick, or advantage to mankind, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious, that they are willing that a secret receipt should die with them, and be buried in their grave, like treasure in the sepulchre of *David*. But this, which is a design of Charity, must therefore not be done to any man's prejudice; and the Mason of *Herodotus* the King of *Egypt*, who kept secret his notice of the King's treasure, and when he was a dying told his Son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy Charity out-live thee, that thou mayest rejoyce in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his *Will* with great justice and piety, that is, that the right heirs be not defrauded for collateral respects, fancies, or indirect fondnesses; but the inheritances descend in their legal and due chanel: and in those things where we have a liberty, that we take the opportunity of doing vertuously, that is, of considering how God may be best served by our donatives, or how the interest of any vertue may be promoted; in which we are principally to regard the necessities of our

neareſt kindred and relatives, ſervants and friends.

4. Let the *Will* or *Teſtament* be made with ingenuity, openneſs, and plain expreſſion, that he may not entail a Law-ſuit upon his poſterity and relatives, and make them loſe their Charity, or intangle their eſtates, or make them poorer by the gift. *He hath done me no charity, but dies in my debt, that makes me ſue for a Legacy.*

Δεῖ δὲ καὶ τὴν βασιλείαν με ἤδη σαφηνίσαντα καταλιπεῖν, ὡς ἂν μὴ ἀμφίλογος γενομένη, πράγματα ὑμῖν παράσχῃ.
Cyrus apud Xenoph. l. 8. Inſtitut.

5. It is proper for the ſtate of ſickneſs, and an excellent anealing us to burial, that we give Alms in this ſtate, ſo burying treaſure in our graves, that will not periſh, but riſe again in the reſurrection of the juſt. Let the diſpenſation of our Alms be as little intruſted to our Executors as may be, *excepting the laſting and ſucceſſive portions*; * but with our own preſent care let us exerciſe the Charity, and ſecure the *ſtewardſhip*. It was a cuſtom amongſt the old Greeks, to bury horſes, cloaths, arms, and whatſoever was dear to the deceaſed perſon, ſuppoſing they might need them, and that without cloaths they ſhould be found naked by their Judges; and all the friends did uſe to bring gifts, by ſuch liberality thinking to promote the intereſt of their dead. But we may offer our ἐντάφια our ſelves beſt of all; our doles and funeral meals if they be our own early proviſions, will then ſpend the better: and it is good ſo to carry our paſſing peny in our hand, and by reaching that hand to the poor, *make a friend in the everlaſting habitations.* He that gives with his own hand ſhall be ſure to find it, and the poor ſhall find it: but he that truſts Executors

Lucian. de Luctu.
* *Vide reg. 6. paulò infr.*
Herodot. Muſ. 5.
Plin. lib. 4. cap. 11.
Xiphilin. in Severo.

Ἀλλὰ, κόραι, τῷ παιδὶ λεχαῖα δῶρα φέρουσαι,
Θερμὰ κατὰ ψυχροῦ δάκρυα κεῖτε τάφου.
Nicarchus.

Fallax ſæpe fides, teſtatáque vota peribunt:
Conſtitues tumulum, ſi ſapis, ipſe tuum.

Man, thee behoveth oft to have this in mind,
That thou giveth with thine hand, that ſhalt thou find.
For widows beth ſlothful, and children beth unkind,
Executors beth covetous, and keep all that they find.
If any body ask where the deads goods became;
They Anſwer,
So God me help and Halidam, he died a poor man.
Think on this.
Written upon a wall in S. *Edmund's* Church in *Lumbard-ſtreet.*

tors with his Charity, and the œconomy and issues of his vertue, by which he must enter into his hopes of heaven and pardon, shall find but an ill account, when his executors complain he died poor. *Think on this.* To this purpose wise and pious was the counsel of *Salvian:* 'Let a dying man, who hath nothing else of 'which he may make an effective oblation, offer up to 'God of his substance: let him offer it with compunc- 'tion and tears, with grief and mourning, as know- 'ing that all our oblations have their value, not by 'the price, but by the affection; and it is our Faith 'that commendeth the mony, since God receives the 'mony by the hands of the poor, but at the same time 'gives, and does not take the blessing; because he 'receives nothing but his own, and Man gives that 'which is none of his own, that of which he is only 'a steward, and shall be accountable for every shil- 'ling. Let it therefore be offered humbly, as a Cre- 'ditor pays his debts; not magnifically, as a Prince 'gives a donative: and let him remember that such 'doles do not pay for the sin, but they ease the pu- 'nishment; they are not proper instruments of re- 'demption, but instances of supplication, and advan- 'tages of prayer: and when we have done well, re- 'member that we have not paid our debt, but shewn 'our willingness to give a little of the vast sum we 'owe; and he that gives plentifully according to the 'measure of his estate, is still behind-hand according 'to the measure of his sins. Let him pray to God that 'this late oblation may be accepted; and so it will, 'if it sails to him in a sea of penitential tears or sor- 'rows that it is *so little*, and that it is *so late.* Contra avaritiam.

6. Let the sick man's Charity be so ordered, that it may not come only to deck the funeral and make up the pomp; Charity waiting like one of the solemn mourners: but let it be continued, that besides the Alms of health and sickness, there may be a rejoycing in God for his Charity long after his Funerals, so as to become more beneficial and less publick; that the poor may pray in private, and give God thanks many days together. This is matter of prudence, and

yet in this we are to obſerve the ſame regards which we had in the Charity and Alms of our lives; with this only difference, That in the Funeral Alms alſo of rich and able perſons the publick cuſtoms of the Church are to be obſerved, and decency and ſolemnity, and the expectations of the poor, and matter of publick opinion, and the reputation of Religion; in all other caſes let thy Charity conſult with Humility and Prudence, that it never miniſter at all to vanity, but be as full of advantage and uſefulneſs as it may.

Πρὸς τὸν τελευτήσαντα θ' ἕκαστος, κἂν σφόδρα ἂν ἐχθρὸς ᾖ τις γένηται φίλος τότε.

7. Every man will forgive a dying perſon: and therefore let the ſick man be ready and ſure, if he can, to ſend to ſuch perſons whom he hath injured, and beg their pardon, and doe them right. For in his caſe he cannot ſtay for an opportunity of convenient and advantageous reconcilement; he cannot then ſpin out a treaty, nor beat down the price of compoſition, nor lay a ſnare to be quit from the obligation and coertion of laws: but he muſt ask forgiveneſs down-right, and make him amends as he can, being greedy of making uſe of this opportunity of doing a duty that muſt be done, but cannot any more, if not now, untill time returns again, and tells the minutes backwards, ſo that yeſterday ſhall be reckoned in the portions of the future.

8. In the intervalls of ſharper pains, when the ſick man amaſſes together all the arguments of comfort, and teſtimonies of God's love to him and care of him, he muſt needs find infinite matter of thankſgiving and glorification of God: and it is a proper act of Charity and love to God, and Juſtice too, that he doe honour to God on his death-bed for all the bleſſings of his life, not only in general communications, but thoſe by which he hath been ſeparate and diſcerned from others, or ſupported and bleſſed in his own perſon. Such as are [*In all my life-time I never broke a bone, I never fell into the hands of robbers, never into publick ſhame, or into noiſome diſeaſes; I have not begged my bread, nor been tempted by great and unequal fortunes; God gave me a good underſtanding, good friends, or delivered*

me

me in ſuch a danger, and heard my prayers in ſuch particular preſſures of my ſpirit.] This or the like enumeration and conſequent acts of thankſgiving are apt to produce love to God, and confidence in the day of trial: for he that * gave me bleſſings in proportion to the ſtate and capacities of my life, I hope alſo will do ſo in proportion to the needs of my ſickneſs and my death-bed. This we find practiſed as a moſt reaſonable piece of piety by the wiſeſt of the Heathens. So *Antipater Tarſenſis* gave God thanks for his proſperous voyage into *Greece:* and *Cyrus* made a handſome prayer upon the tops of the mountains, when by a phantaſm he was warned of his approaching death. *Receive,* [*O God*] *my Father, theſe holy rites by which I put an end to many and great affairs: and I give thee thanks for thy celeſtial ſigns an prophetick notices, whereby thou haſt ſignified to me what I ought to do, and what I ought not. I preſent alſo very great thanks that I have perceived and acknowledged your care of me, and have never exalted my ſelf above my condition for any proſperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death ſuch as my life hath been.* But that of *Philagrius* in *Gregory Nazianzen* is euchariſtical, but it relates more eſpecially to the bleſſings and advantages which are accidentally conſequent to ſickneſs. *I thank thee, O Father, and maker of all thy children, that thou art pleaſed to bleſs and to ſanctifie us even againſt our wills, and by the outward man purgeſt the inward, and leadeſt us through croſs ways to a bleſſed ending, for reaſons beſt known unto thee.* However, when we go from our Hoſpital and place of little intermedial reſt in our journey to Heaven, it is fit that we give thanks to the *Major-domo* for our entertainment. When theſe parts of Religion are finiſhed, according to each man's neceſſity, there is nothing remaining of perſonal duty to be done alone, but that the ſick man act over theſe vertues by the renewings of Devotion, and in the way of Prayer; and that is to be continued as long as *life,* and *voice,* and *reaſon* dwell with us.

SECT. X.

Acts of Charity, by way of Prayer and Ejaculation: which may also be used for Thanksgiving, in case of Recovery.

Ps. 16. 2, 3, 5. O *My Soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee: But to the Saints that are in the earth, and to the excellent in whom is all my delight. The Lord is the portion of my inheritance and of my cup; thou maintainest my lot.*

Ps. 18. 30, 31, 32. *As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God, except the Lord? or who is a rock, save our God? It is God that girdeth me with strength, and maketh my way perfect.*

Ps. 22. 19, 20, 21, 22, 23, 24. *Be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword, my darling from the power of the dog. Save me from the lion's mouth: and thou hast heard me also from among the horns of the Unicorns. I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise* the Lord: *ye sons* [of God,] *glorifie him, and fear before him all ye sons* [of men.] *For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard.*

Ps. 42. 1, 2, 6, 7, 10, 8. *As the hart panteth after the water-brooks, so longeth my Soul after thee, O God. My Soul thirsteth for God, for the living God: when shall I come and appear before the Lord? O my God, my Soul is cast down within me. All thy waves and billows are gone over me. As with a sword in my bones I am reproached. Yet the Lord will command his loving-kindness in the day-time: and in the night his song shall be with me, and my Prayer unto the God of my life.*

Bless

Bleſs ye the Lord in the congregations; even the Lord from the fountains of Iſrael. Pſal. 68. 26.

My mouth ſhall ſhew forth thy righteouſneſs and thy ſalvation all the day: for I know not the numbers thereof. Pſal. 71. 15,

I will go in the ſtrength of the Lord God: I will make mention of thy righteouſneſs, even of thine only. O God, thou haſt taught me from my youth; and hitherto have I declared thy wondrous works. But I will hope continually, and will yet praiſe thee more and more. 16, 17, 14,

Thy righteouſneſs, O God, is very high, who haſt done great things. O God, who is like unto thee? Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. 19, 20,

Thou ſhalt increaſe thy goodneſs towards me, *and comfort me on every ſide.* 21,

My lips ſhall greatly rejoyce when I ſing unto thee; and my Soul which thou haſt redeemed. Bleſſed be the Lord God, the God of Iſrael, who only doth wondrous things. And bleſſed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, Amen. 23, Pſal. 72. 18, 19.

I love the Lord, becauſe he hath heard my voice and my ſupplication. The ſorrows of death compaſſed me: I found trouble and ſorrow. Then called I upon the Name of the Lord: O Lord, I beſeech thee, deliver my Soul. Gracious is the Lord and righteous: yea our God is mercifull. Pſ. 116. 1, 3, 4, 5, 6,

The Lord preſerveth the ſimple: I was brought low, and he helped me. Return to thy reſt, O my Soul: the Lord hath dealt bountifully with me. For thou haſt delivered my Soul from death, mine eyes from tears, and my feet from falling. 7, 8,

Precious in the ſight of the Lord is the death of his Saints. O Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thine handmaid; thou ſhalt looſe my bonds. 15, 16,

He that loveth not the Lord Jeſus, let him be accurſed. 1 Cor. 16. 22.

O that I might love thee as well as ever any creature loved thee! *He that dwelleth in love, dwelleth in God. There is no fear in love.* 1 John 4. 16, 18.

The Prayer.

O Moſt gracious and eternal God and loving Father, who haſt poured out thy bowels upon us, and ſent the Son of thy love unto us to die for love, and to make us dwell in love, and the eternal comprehenſions of thy divine mercies; O be pleaſed to inflame my heart with a holy Charity toward thee and all the world. Lord, I forgive all that ever have offended me, and beg that both they and I may enter into the poſſeſſion of thy mercies, and feel a gracious pardon from the ſame fountain of grace: and do thou forgive me all the acts of ſcandal whereby I have provoked, or tempted, or leſſened, or diſturbed any perſon. Lord, let me never have any portion among thoſe that divide the union, and diſturb the peace, and break the Charities of the Church, and Chriſtian Communion. And though I am fallen into evil times, in which Chriſtendom is divided by the names of an evil diviſion; yet I am in Charity with all Chriſtians, with all that love the Lord *Jeſus*, and long for his coming, and I would give my life to ſave the Soul of any of my brethren: and I humbly beg of thee, that the publick calamity of the ſeveral ſocieties of the Church may not be imputed to my Soul, to any evil purpoſes.

II.

LOrd, preſerve me in the unity of thy holy Church, in the love of God and of my neighbours. Let thy Grace inlarge my heart to remember, deeply to reſent, faithfully to uſe, wiſely to improve, and humbly to give thanks to thee for all thy favours, with which thou haſt enriched my Soul, and ſupported my eſtate, and preſerved my perſon, and reſcued me from danger, and invited me to goodneſs in all the days and periods of my life. Thou haſt led me through it with an excellent

conduct;

conduct; and I have gone aſtray after the manner of men; but my heart is towards thee. O do unto thy ſervant as thou uſeſt to do unto thoſe that love thy Name: let thy Truth comfort me, thy Mercy deliver me, thy Staff ſupport me, thy Grace ſanctify my ſorrow, and thy Goodneſs pardon all my ſins, thy Angels guide me with ſafety in this ſhadow of death, and thy moſt holy Spirit lead me into the land of Righteouſneſs, for thy Name's ſake which is ſo comfortable, and for *Jeſus* Chriſt his ſake, our deareſt Lord and moſt gracious Saviour. *Amen.*

CHAP. V.

Of Viſitation of the Sick: Or, the aſſiſtance that is to be done to dying perſons by the Miniſtery of their Clergy-Guides.

SECT. I.

GOD, who hath made no new Covenant with dying perſons diſtinct from the Covenant of the living, hath alſo appointed no diſtinct Sacraments for them, no other manner of uſages but ſuch as are common to all the ſpiritual neceſſities of living and healthfull perſons. In all the days of our Religion, from our Baptiſm to the reſignation and delivery of our Soul, God hath appointed his ſervants to miniſter to the neceſſities, and eternally to bleſs, and prudently to guide, and wiſely to judge concerning Souls; and the Holy Ghoſt, that *anointing from above*, deſcends upon us in ſeveral effluxes, but ever by the miniſteries of the Church. *Our Heads* are anointed

anointed with that Sacred Unction Baptiſm, (not in ceremony, but in real and proper effect) *our Foreheads* in Confirmation, *our Hands* in Ordinations, *all our Senſes* in the Viſitation of the Sick; and all by the miniſtery of eſpecially-deputed and inſtructed perſons. And we who all our life-time derive bleſſings from the fountains of Grace by the chanels of Eccleſiaſtical miniſteries, muſt doe it then eſpecially when our needs are moſt pungent and actual. 1. We cannot give up our names to Chriſt, but the Holy man that miniſters in Religion muſt enrol them, and preſent the perſons, and conſign the grace. When we beg for God's Spirit, the Miniſter can beſt preſent our prayers, and by his advocation hallow our private deſires, and turn them into publick and potent offices. 2. If we deſire to be eſtabliſhed and confirmed in the grace and religion of our Baptiſm, the Holy man, whoſe hands were anointed by a ſpecial ordination to that and its ſymbolical purpoſes, laies his hands upon the Catechumen, and *the anointing from above* deſcends by that miniſtery. 3. If we would eat the body and drink the bloud of our Lord, we muſt addreſs our ſelves to the Lord's Table, and he that ſtands there to bleſs and to miniſter can reach it forth, and feed thy Soul; and without his miniſtery thou canſt not be nouriſhed with that heavenly feaſt, nor thy body conſigned to immortality, nor thy Soul refreſhed with the Sacramental bread from heaven, except by ſpiritual ſuppletories, in caſes of neceſſity and an impoſſible communion. 4. If we have committed ſins, the Spiritual man is appointed to reſtore us, and to pray for us, and to receive our confeſſions, and to enquire into our wounds, and to infuſe oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithfull by our own demerits, their holy hands muſt reconcile us and give us peace; they are our appointed comforters, our inſtructours, our ordinary Judges: and in the whole, what the children of *Iſrael* begged of *Moſes*, that *God would no more ſpeak to them alone, but by his ſervant Moſes*, leſt they ſhould be conſumed; God, in compli-

Exod. 20. 19.

ance

ance with our infirmities, hath of his own goodness established as a perpetual Law in all ages of Christianity, That God will speak to us by his *Ministers*, and our solemn prayers shall be made to him by *their* advocation, and his blessings descend from heaven by *their* hands, and our offices return thither by *their* presidencies, and our Repentance shall be managed by *them*, and our pardon in many degrees ministred by *them*. God comforts us by their Sermons, and reproves us by their Discipline, and cuts off some by their severity, and reconciles others by their gentleness, and relieves us by their prayers, and instructs us by their discourses, and heals our sicknesses by their intercession presented to God, and united to Christ's advocation: and in all this, *they are no causes*, but *servants of the will of God*, instruments of the Divine Grace and order, *stewards* and *dispensers* of the mysteries, and appointed to our Souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our Baptism are also to carry us to our grave, and to take care that our end be as our life was, or should have been: and therefore it is established as an Apostolical rule, * *Is any man sick among you? let him send for the Elders of the Church, and let them pray over him*, &c.

Οἷόν περ αἰῶνα δεδώκατο, τοιαύτην καὶ τελευτὴν δοῦναι. Xenoph. περὶ παιδ. lib. 8.

* James 5. 14.

The sum of the duties and offices respectively implied in these words is in the following Rules.

SECT. II.

Rules for the manner of Visitations of Sick persons.

1. LET the Minister of Religion be sent to, not only against the agony of Death, but be advised with in the whole conduct of the Sickness: for in Sickness indefinitely, and therefore *in every Sickness*, and therefore in such which are not mortal, which end in health, which have no agony, or final temptations, S. *James* gives the advice; and the Sick man being bound to require

require them, is also tied to do it when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the Priest as they fear the Embalmer, or the Sexton's spade; and love not to converse with him, unless they can converse with no man else; and think his office so much to relate to the other world, that he is not to be treated with while we hope to live in this; and, indeed, that our Religion be taken care of only when we die: and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his Reason is useless, and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing towards the trimming of his lamp; and the Curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped, but in a condition to need it hugely. He cannot be called upon to confess his sins, and he is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of Reason or Religion, and no man can tell what is likely to be his fate; or if he does, he cannot propheſy good things concerning him, but evil. Let the Spiritual man come when the sick man can be conversed withal and instructed, when he can take medicine and amend, when he understands, or can be taught to understand the case of his Soul, and the rules of his Conscience; and then his advice may turn into advantage: it cannot otherwise be usefull.

2. The intercourses of the Minister with the Sick man have so much variety in them, that they are not to be transacted at once: and therefore they do not well that send once to see the good man with sorrow, and hear him pray, and thank him, and dismiss him civilly, and desire to see his face no more. To dress a Soul for Funeral is not a work to be dispatched at one meeting: at once he needs a Comfort, and anon something to make him willing to die; and by and by he is tempted to Impatience, and that needs a special cure;

and

and it is a great work to make his Confeſſions well and with advantages; and it may be the man is careleſs and indifferent, and then he needs to underſtand the evil of his ſin, and the danger of his perſon; and his caſes of Conſcience may be ſo many and ſo intricate, that he is not quickly to be reduced to peace, and one time the Holy man muſt pray, and another time he muſt exhort, a third time adminiſter the holy Sacrament; and he that ought to watch all the periods and little portions of his life, leſt he ſhould be ſurprized and overcome, had need be watched when he is ſick, and aſſiſted, and called upon, and reminded of the ſeveral parts of his duty, in every inſtant of his temptation. This article was well provided for amongſt the Eaſterlings; for the Prieſts in their Viſitations of a Sick perſon did abide in their attendance and miniſtery for ſeven days together. The want of this makes the Viſitations fruitleſs, and the Calling of the Clergy contemptible, while it is not ſuffered to imprint its proper effects upon them that need it in a laſting miniſtery.

3. S. *James* adviſes, that *when a man is ſick he ſhould ſend for the Elders*; one Sick man for many Presbyters: and ſo did the Eaſtern Churches, they ſent for ſeven: and, like a College of Phyſicians, they miniſtred ſpiritual remedies, and ſent up prayers like a quire of ſinging Clerks. In Cities they might do ſo, while the Chriſtians were few, and the Prieſts many. But when they that dwelt in the *Pagi* or villages ceaſed to be Pagans, and were baptized, it grew to be an impoſſible felicity, unleſs in few caſes, and to ſome more eminent perſons: but becauſe they need it moſt, God hath taken care that they may beſt have it; and they that can, are not very prudent if they neglect it. Jam. 5. 14. *Gabriel in 4. ſent. diſt. 23.*

4. Whether they be many or few that are ſent to the Sick perſon, let the Curate of his Pariſh or his own Confeſſor be among them, that is, let him not be wholly adviſed by ſtrangers who know not his particular neceſſities; but he that is the ordinary Judge cannot ſafely be paſſed by in his extraordinary neceſſity, which in ſo great portions depends upon his whole life

life past: and it is a matter of suspicion when we decline his judgment that knows us best, and with whom we formerly did converse, either by choice or by law, by private election or publick constitution. It concerns us then to make severe and profitable judgments, and not to conspire against our selves, or procure such assistances which may handle us softly, or comply with our weaknesses more than relieve our necessities.

5. When the Ministers of Religion are come, first let them do their ordinary offices, that is, pray for Grace to the Sick man, for Patience, for Resignation, for Health, (if it seems good to God in order to his great ends.) For that is one of the ends of the advice of the Apostle. And therefore the Minister is to be sent for, not when the case is desperate, but before the sickness is come to its *crisis* or period. Let him discourse concerning the causes of sickness, and by a general instrument move him to consider concerning his condition. Let him call upon him to set his Soul in order, to trim his lamp, to dress his Soul, to renew acts of grace by way of Prayer, to make amends in all the evils he hath done, and to supply all the defects of duty, as much as his past condition requires, and his present can admit.

6. According as the condition of the sickness or the weakness of the man is observed, so the exhortation is to be less, and the prayers more, because the life of the man was his main preparatory: and therefore if his condition be full of pain and infirmity, the shortness and small number of his own acts is to be supplied by the act of the Ministers and standers by, who are in such case to speak more to God for him than to talk to him. For *the prayer of the righteous*, when it is *fervent*, hath a promise to *prevail much* in behalf of the Sick person. But exhortations must prevail with their own proper weight, not by the passion of the Speaker. But yet this assistance by way of Prayers is not to be done by long offices, but by *frequent*, and *fervent*, and *holy*. In which offices if the Sick man joyns, let them be short, and apt to comply with his little strength

Jam. 5. 16.

ſtrength and great infirmities: if they be ſaid in his behalf without his conjunction, they that pray may prudently uſe their own liberty, and take no meaſures, but their own devotions and opportunities, and the ſick man's neceſſities.

When he hath made this general addreſs and preparatory entrance to the work of many days and periods, he may deſcend to particulars by the following inſtruments and diſcourſes.

SECT. III.

Of miniſtring in the Sick man's Confeſſion of ſins and Repentance.

THE firſt neceſſity that is to be ſerved is that of Repentance, in which the Miniſters can in no way ſerve him but by firſt exhorting him to *Confeſſion of his ſins*, and declaration of the ſtate of his Soul. For unleſs they know the manner of his life, and the degrees of his reſtitution, either they can do nothing at all, or nothing of advantage and certainty. His diſcourſes, like *Jonathan*'s arrows, may ſhoot ſhort, or ſhoot over, but not wound where they ſhould, nor open thoſe humours that need a launcet or a cautery. To this purpoſe the Sick man may be reminded,

Arguments and Exhortations to move the Sick man to Confeſſion of ſins.

1. That God hath made a ſpecial promiſe to Confeſſion of ſins. *He that confeſſeth his ſins and forſaketh them ſhall have mercy*: and, *If we confeſs our ſins, God is righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* 2. That Confeſſion of ſins is a proper act and introduction to Repentance. 3. That when the *Jews*, being warned by the Sermons of the *Baptiſt*, repented of their ſins, they confeſſed their ſins to *John* in the ſuſception of Baptiſm. 4. That the Converts in the days of the Apoſtles returning to Chriſtianity

Prov. 28. 13. 1 John 1. 9.

Matth. 3. 6.

stianity instantly declared their Faith and their Re-
Acts 19. 18. pentance, by Confession and *declaration of their deeds* which they then renounced, abjured, and confessed to the Apostles. 5. That Confession is an act of many vertues together. 6. It is the gate of Repentance; 7. An instrument of shame and condemnation of our sins; 8. *A glorification of God*, so called by *Joshua* particularly in the case of *Achan*; 9. An acknowledgment that God is just in punishing; for by confessing of our sins we also confess his Justice, and are assessours with God in this condemnation of our selves. 10. That by such an act of judging our selves, we escape the
1 Cor. 11. 31. more angry judgment of God: S. *Paul* expresly exhorting us to it upon that very inducement. 11. That Confession of sins is so necessary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain consequent of *godly sorrow*, and an integral or constituent part of that grace, which together with *Faith* makes up the whole duty of the Gospel. 12. That in all ages of the Gospel it hath been taught and practised respectively, that all the Penitents made Confessions proportionable to their Repentance, that is, publick or private, general or particular. 13. That God by testimonies from heaven, that is, by his Word, and by a consequent rare peace of Conscience, hath given approbation to this holy duty. 14. That by this instrument those whose office it is to apply remedies to every spiritual sickness, can best perform their offices. 15. That it is by all Churches esteemed a duty necessary to be done in cases of a troubled Conscience. 16. That what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons. 17. That without Confession it cannot easily be judged concerning the Sick person whether his Conscience ought to be troubled or no, and therefore it cannot be certain that it is not necessary. 18. That there can be no reason against it but such as consults with flesh and bloud, with infirmity and sin, to all which Confession of sins is a direct enemy. 19. That now is that time when all the imperfections of his Repentance and all

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the breaches of his duty are to be made up, and that if he omits this opportunity, he can never be admitted to a ſalutary and medicinal confeſſion. 20. That S. *James* gives an expreſs precept, that we Chriſtians ſhould confeſs our ſins to each other, that is, Chriſtian to Chriſtian, brother to brother, the People to their Miniſter; and then he makes a ſpecification of that duty which a ſick man is to doe when he hath ſent for the Elders of the Church. 21. That in all this there is no force lies upon him, but *if he hides his ſins he ſhall not be directed*, (ſo ſaid the Wiſe man;) but ere long he muſt appear before the great Judge of Men and Angels: and his ſpirit will be more amazed and confounded to be ſeen among the Angels of light with the ſhadows of the works of darkneſs upon him, than he may ſuffer by confeſſing to God in the preſence of him whom God hath ſent to heal him. However, it is better to be aſhamed here than to be confounded hereafter. * *Pol pudere præſtat quàm pigere, totidem literis.* 22. That Confeſſion being in order to Pardon of ſins, it is very proper and analogical to the nature of the thing, that it be made there where the Pardon of ſins is to be adminiſtred: and that, of pardon of ſins God hath made the Miniſter the publiſher and diſpenſer: and all this is beſides the accidental advantages which accrue to the Conſcience, which is made aſhamed, and timorous, and reſtrained by the mortifications and bluſhings of diſcovering to a man the faults committed in ſecret. 23. That the Miniſters of the Goſpel are the *Miniſters of reconciliation*, are commanded *to reſtore ſuch perſons as are overtaken in a fault*; and to that purpoſe they come to offer their Miniſtery, if they may have cognizance of the fault and perſon. 24. That in the matter of prudence it is not ſafe to truſt a man's ſelf in the final condition and laſt ſecurity of a man's Soul, a man being no good judge in his own caſe. And when a duty is ſo

Si racuerit qui percuſſus eſt, & non egerit pœnitentiam, nec vulnus ſuum fratri & magiſtro voluerit confiteri, magiſter qui linguam habet ad curandum facilè ei prodeſſe non poterit. Si enim erubeſcat ægrotus vulnus medico confiteri quod ignorat, medicina non curat. S. *Hieron. ad caput* 10. *Eccleſ.* Si enim hoc fecerimus, & revelaverimus peccata noſtra non ſolùm Deo, ſed & his qui poſſunt mederi vulneribus noſtris atque peccati, delebuntur peccata noſtra. *Orig. hom.* 17. *in Lucam.*

* *Plaut. Trinum.* Tam facile & pronum eſt ſuperos contemnere teſtes, Si mortalis idem nemo ſciat. *Juv. Sat.* 13.

uſefull in all caſes, ſo neceſſary in ſome, and incouraged by promiſes Evangelical, by Scripture-precedents, by the example of both Teſtaments, and preſcribed by injunctions Apoſtolical, and by the Canon of all Churches, and the example of all ages, and taught us even by the proportions of duty, and the Analogy to the power Miniſterial, and the very neceſſities of every man; he that for ſtubbornneſs, or ſinfull ſhamefac'dneſs, or prejudice, or any other criminal weakneſs, ſhall decline to doe it in the days of his danger, when the vanities of the world are worn off, and all affections to ſin are wearied, and the ſin it ſelf is pungent and grievous, and that we are certain we ſhall not eſcape ſhame for them hereafter, unleſs we be aſhamed of them here, and uſe all the proper inſtruments of their pardon; this man, I ſay, is very near death, but very *far off from the Kingdom of Heaven.*

Qui homo culpam admiſit in ſe, nullus eſt tam parvi pretii quin pudeat, quin purget ſeſe.
Plaut. Aulul.

2. The Spiritual man will find in the conduct of this duty many caſes and varieties of accidents which will alter his courſe and forms of proceedings. Moſt men are of a *rude indifferency*, apt to excuſe themſelves, ignorant of their condition, abuſed by evil principles, content with a general and indefinite Confeſſion; and if you provoke them to it by the foregoing conſiderations, leſt their ſpirits ſhould be a little uneaſie, or not ſecured in their own opinions, will be apt to ſay, *They are ſinners, as every man hath his infirmity, and he as well as any man: But, God be thanked, they bear no ill will to any man, or are no Adulterers, or no Rebels, or they fought on the right ſide; and God be mercifull to them, for they are ſinners.* But you ſhall hardly open their breaſts farther: and to inquire beyond this, would be to doe the office of an accuſer.

——Verùm hoc ſe amplectitur uno,
Hoc amat, hoc laudat, Matronam nullam ego (tango.
Horat. Ser. l. 1. ſat. 2.

3. But, which is yet worſe, there are very many perſons who have been ſo uſed to an habitual courſe of a conſtant intemperance, or diſſolution in any other inſtance,

inſtance, that the crime is made natural and neceſſary, and the conſcience hath digeſted all the trouble, and the man thinks himſelf in a good eſtate, and never reckons any ſins, but thoſe which are the egreſſions and paſſings beyond his ordinary and daily drunkenneſs. This happens in the caſes of drunkenneſs, and intemperate eating, and idleneſs, and uncharitableneſs, and in lying and vain jeſtings, and particularly in ſuch evils which the laws do not puniſh, and publick cuſtoms do not ſhame, but which are countenanced by potent ſinners, or evil cuſtoms, or good nature, and miſtaken civilities.

Inſtruments by way of Conſideration, to awaken a careleſs perſon, and a ſtupid Conſcience.

IN theſe and the like caſes the Spiritual man muſt awaken the Lethargy, and prick the Conſcience, by repreſenting to him, * That Chriſtiaity is a holy and a ſtrict Religion. * That many are called, but few are choſen. * That the number of them that are to be ſaved are but very few in reſpect of thoſe that are to deſcend into ſorrow and everlaſting darkneſs. * That we have covenanted with God in Baptiſm to live a holy life. * That the meaſures of Holineſs in Chriſtian Religion are not to be taken by the evil proportions of the Multitude, and common fame of looſer and leſs ſevere perſons; becauſe *the multitude* is that which *does not enter into heaven*, but *the few*, *the elect*, the holy ſervants of *Jeſus*. * That every habitual ſin does amount to very great guilt in the whole, though it be but in ſmall inſtance. * That if the righteous ſcarcely be ſaved, then there will be no place for the unrighteous and the ſinner to appear in but places of horrour and amazement. * That confidence hath deſtroyed many Souls, and many have had a ſad portion who have reckoned themſelves in the Calendar of Saints. * That the promiſes of Heaven are ſo great, that it is not reaſonable to think that every man, and every life, and an eaſie Religion ſhall poſſeſs ſuch infi-

nite glories. * That although Heaven is a gift, yet there is a great severity and strict exacting of the conditions on our part to receive that gift. * That some persons who have lived strictly for forty years together, yet have miscarried by some one crime at last, or some secret hypocrisie, or a latent pride, or a creeping ambition, or a phantastick spirit; and therefore much less can they hope to receive so great portions of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptation, through the mercies of God and the merits of *Jesus*. * That every good man ought to be suspicious of himself, and in his judgment concerning his own condition to fear the worst, that he may provide for the better. * That we are commanded to work out our salvation with fear and trembling. * That this precept was given with very great reason, considering the thousand thousand ways of miscarrying. *That S. *Paul* himself, and S. *Arsenius*, and S. *Elzearius*, and divers other remarkable Saints, had at some times great apprehensions of the dangers of failing of *the mighty price of their high calling*. * That the stake that is to be secured is of so great an interest, that all our industry and all the violences we can suffer in the prosecution of it are not considerable. * That this affair is to be done but once, and then never any more unto eternal ages. * That they who profess themselves servants of the institution, and servants of the law and discipline of *Jesus*, will find that they must *judge* themselves by the proportions of that law by which they were to *rule* themselves. * That the laws of society and civility, and the voices of my company, are as ill *judges* as they are *guides*; but we are to stand or fall by his sentence who will not consider or value the talk of idle men, or the perswasion of wilfully-abused Consciences, but of him who hath felt our infirmity in all things *but sin*, and knows where our failings are unavoidable, and where and in what degree they are excusable; but never will endure a sin should seise upon any part of our love, and deli-

Apud Surium die 27. Sept.

berate

berate choice, or careleſs cohabitation. * That *if our Conſcience accuſe us not, yet are we not hereby juſtified*, for *God is greater than our Conſciences.* * That they who are moſt innocent have their Conſciences moſt tender and ſenſible. * That ſcrupulous perſons are always moſt religious; and that to feel nothing is not a ſign *of life*, but *of death.* * That nothing can be hid from the eyes of the Lord, to whom the day and the night, publick and private, words and thoughts, actions and deſigns are equally diſcernible. * That a luke-warm perſon is only ſecured in his own thoughts, but very unſafe in the event, and deſpiſed by God. * That we live in an Age in which that which is called and eſteemed *a holy life*, in the days of the Apoſtles and holy primitives would have been eſteemed *indifferent*, ſometimes *ſcandalous*, and always *cold.* * That what was a truth of God then, is ſo now; and to what ſeverities they were tied, for the ſame alſo we are to be accountable; and Heaven is not now an eaſier purchace than it was then. * That if he will caſt up his accounts, even with a ſuperficial eye, Let him conſider how few good works he hath done, how inconſiderable is the relief which he gave to the poor, how ittle are the extraordinaries of his Religion, and ow unactive and lame, how polluted and diſordered, ow unchoſen and unpleaſant were the ordinary arts and periods of it; and how many and great ſins ave ſtained his courſe of life: and untill he enters nto a particular ſcrutiny, let him onely revolve in is mind what his general courſe hath been; and in he way of prudence, let him ſay whether it was audable and holy, or only indifferent and excuſable: nd if he can think it only *excuſable*, and ſo as to hope or pardon by ſuch ſuppletories of faith, and arts f perſwaſion, which he and others uſe to take in for uxiliaries to their unreaſonable confidence; then he annot but think it very fit that he ſearch into his wn ſtate, and take a Guide, and erect a tribunal, or ppear before that which Chriſt hath erected for him n earth, that he may make his acceſs fairer when he hall be called before the dreadfull Tribunal of Chriſt

1 Joh. 3. 20. 1 Cor. 4. 4.

Illi mors gravis incubat, Qui notus nimis omnibus, Ignotus moritur ſibi.

in the clouds. For if he can be confident upon the ſtock of an *unpraiſed* or a *looſer* life, and ſhould dare to venture upon wild accounts, without order, without abatements, without conſideration, without conduct, without fear, without ſcrutinies and confeſſions, and inſtruments of amends or pardon, he either knows not his danger, or cares not for it, and little underſtands how great a horrour that is, that a man ſhould reſt his head for ever upon a cradle of flames, and lie in a bed of ſorrows, and never ſleep, and never end his groans or the gnaſhing of his teeth.

This is that which ſome Spiritual perſons call *a wakening of the ſinner by the terrours of the Law*; which is a good analogy or Tropical expreſſion to repreſent the threatnings of the Goſpel, and the danger of an incurious and a ſinning perſon: but we have nothing elſe to doe with *the terrours of the Law*; for, *bleſſed be God*, they concern us not. The terrours of the Law were the intermination of curſes upon all thoſe that ever broke any of the leaſt Commandments, *once*, or *in any inſtance*: And to it *the Righteouſneſs of Faith* is oppoſed. *The terrours of the Law* admitted no Repentance, no Pardon, no abatement; and were ſo ſevere, that God never inflicted them at all according to the letter, becauſe he admitted all to Repentance that deſired it with a timely prayer, unleſs in very few caſes, as of *Achan*, or *Corah*, *the gatherer of ſticks upon the Sabbath day*, or the like: but the ſtate of threatnings in the Goſpel is very fearfull, becauſe the conditions of avoiding them are eaſie and ready, and they happen to evil perſons after many warnings, ſecond thoughts, frequent invitations to pardon and Repentance, and after one entire Pardon conſigned in Baptiſm. And in this ſenſe it is neceſſary that ſuch perſons as we now deal withall ſhould be inſtructed concerning their danger.

4. When the ſick man is either of himſelf, or by theſe conſiderations, ſet forward with purpoſes of Repentance, and Confeſſion of his ſins in order to all its holy purpoſes and effects, then the Miniſter is to

aſſiſt

aſſiſt him in the underſtanding the number of his ſins, that is, the ſeveral kinds of them, and the various manners of prevaricating the Divine Commandments: for as for the number of the particulars in every kind, he will need leſs help; and if he did, he can have it no where but in his own Conſcience, and from the witneſſes of his converſation. Let this be done by prudent inſinuation, by arts of remembrance, and ſecret notices, and propounding occaſions and inſtruments of recalling ſuch things to his mind which either by publick fame he is accuſed of, or by the temptations of his condition it is likely he might have contracted.

5. If the perſon be truly penitent, and forward to confeſs all that are ſet before him or offered to his ſight at a half face, then he may be complied withall in all his innocent circumſtances, and his Conſcience made placid and willing, and he be drawn forward by good nature and civility, that his Repentance in all the parts of it, and in every ſtep of its progreſs and emanation, may be as voluntary and choſen as it can. For by that means if the ſick perſon can be invited to doe the work of Religion, it enters by the door of his will and choice, and will paſs on toward conſummation by the inſtrument of delight.

6. If the ſick man be backward and without apprehenſion of the good natur'd and civil way, let the Miniſter take care that by ſome way or other the work of God be ſecured: and if he will not underſtand when he is ſecretly prompted, he muſt be hallooed to, and asked in plain interrogatives concerning the crime of his life. He muſt be told of the evil things that are ſpoken of him in Markets and Exchanges, the proper temptations and accuſtomed evils of his calling and condition, of the actions of ſcandal: and in all thoſe actions which were publick, or of which any notice is come abroad, let care be taken that the right ſide of the caſe of Conſcience be turned toward him, and the error truly repreſented to him by which he was abuſed; as the injuſtice of his contracts, his oppreſſive bargains, his rapine and violence: and if

he hath perſwaded himſelf to think well of a ſcandalous action, let him be inſtructed and advertiſed of his folly and his danger.

7. And this advice concerns the Miniſter of Religion to follow without partiality, or fear, or intereſt, in much ſimplicity, and prudence, and hearty ſincerity; having no other conſideration, but that the intereſt of the man's Soul be preſerved, and no caution uſed, but that the matter be repreſented with juſt circumſtances, and civilities fitted to the perſon with Prefaces of honour and regard, but ſo that nothing of the duty be diminiſhed by it, that the Introduction do not ſpoil the Sermon, and both together ruine *two Souls*, [of *the ſpeaker*, and *the hearer*.] For it may ſoon be conſidered, if the ſick man be a poor or an indifferent perſon in ſecular account, yet his Soul is equally dear to God, and was redeemed with the ſame higheſt price, and is therefore to be highly regarded: and there is no temptation, but that the Spiritual man may ſpeak freely without the allays of intereſt, or fear, or miſtaken civilities. But if the ſick man be a Prince, or a perſon of eminence or wealth, let it be remembred, it is an ill expreſſion of reverence to his Authority, or of regard to his Perſon, to let him periſh for the want of an honeſt, and juſt, and a free homily.

8. Let the ſick man, in the ſcrutiny of his Conſcience and Confeſſion of his ſins, be carefully reminded to conſider thoſe ſins which are only condemned *in the court of Conſcience*, and no where elſe. For there are certain ſecrecies and retirements, places of darkneſs and artificial veils, with which the Devil uſes to hide our ſins from us, and to incorporate them into our affections by a conſtant uninterrupted practice, before they be prejudiced or
1. diſcovered. 1. There are many Sins which have reputation, and are accounted honour; as *fighting a Duel*, *anſwering a blow with a blow*, *carrying Armies into a Neighbour-countrey*, *robbing with a Navy*, *violently*
2. *ſeiſing upon a Kingdom*. 2. Others are permitted by law; as *Uſury* in all Countries: and becauſe every

exceſs

exceſs of it is a certain ſin, the permiſſion of ſo ſuſpected a matter makes it ready for us, and inſtructs the temptation. 3. Some things are not forbidden by Laws; as *lying in ordinary diſcourſe, jearing, ſcoffing, intemperate eating, ingratitude, ſelling too dear, circumventing another in contracts, importunate intreaties,* and *temptation of perſons to many inſtances of ſin, pride,* and *ambition.* 4. Some others do not reckon they ſin againſt God, if the laws have ſeiſed upon the perſon; and many that are *impriſoned for debt think themſelves diſobliged from payment*; and when they *pay the penalty, think they owe nothing for the ſcandal and diſobedience.* 5. Some ſins are thought not conſiderable, but go under the title of ſins of infirmity, or inſeparable accidents of mortality; ſuch as *idle thoughts, fooliſh talking, looſer revellings, impatience, anger,* and all the events of evil company. 6. Laſtly, many things are thought to be no ſins; ſuch as *miſ ſpending of their time, whole days or months of uſeleſs and impertinent employment, long gaming, winning mens money in greater portions, cenſuring mens actions, curioſity, equivocating in the prices and ſecrets of buying and ſelling, rudeneſs, ſpeaking truths enviouſly, doing good to evil purpoſes,* and the like. Under the dark ſhadow of theſe unhappy and fruitleſs Yew-trees, the enemy of Mankind makes very many to lie hid from themſelves, ſewing before their nakedneſs the fig-leaves *of popular* and *idol reputation*, and *impunity, publick permiſſion, a temporal penalty, infirmity, prejudice*, and *direct errour in judgment*, and *ignorance.* Now in all theſe caſes the Miniſters are to be inquiſitive and obſervant, leſt the fallacy prevail upon the penitent to evil purpoſes of death or diminution of his good; and that thoſe things which in his life paſſed without obſervation, may now be brought forth and *paſs under ſaws and harrows*, that is, the ſeverity and cenſure of ſorrow and condemnation.

3. 4. 5. 6.

9. To which I add, for the likeneſs of the thing, that the *matter of omiſſion* be conſidered; for in them lies the bigger half of our failings: and yet in many inſtances they are undiſcerned, becauſe they very often

ſit

ſit down by the Conſcience, but never *upon it:* and they are uſually looked upon as poor men do upon their not having coach and horſes, or as that knowledge is miſſed by *boys* and *hyndes* which they never had: it will be hard to make them underſtand their ignorance; it requires knowledge to perceive it; and therefore he that can perceive it, hath it not. But by this preſſing the Conſcience with omiſſions, I do not mean receſſions or diſtances from ſtates of eminency or perfection: for although they may be uſed by the Miniſters as an inſtrument of humility, and a chaſtiſer of too big a confidence; yet that which is to be confeſſed and repented of is omiſſion of duty in direct inſtances and matters of commandment, or collateral and perſonal obligations, and is eſpecially to be conſidered by Kings and Prelates, by Governours and rich perſons, by Guides of Souls and preſidents of Learning in publick charge, and by all others in their proportions.

10. The Miniſters of Religion muſt take care that the Sick man's Confeſſion be as minute and particular as it can, and that as few ſins as may be, be intruſted to the general prayer of pardon for all ſins: for by being particular and enumerative of the variety of evils which have diſordered his life, his Repentance is diſpoſed to be more pungent and afflictive, and therefore more ſalutary and medicinal; it hath in it more ſincerity, and makes a better judgment of the final condition of the man; and from thence it is certain, the hopes of the Sick man can be more confident and reaſonable.

11. The Spiritual man that aſſiſts at the Repentance of the Sick muſt not be inquiſitive into all the circumſtances of the particular ſins, but be content with thoſe that are direct parts of the crime, and aggravation of the ſorrow: ſuch as *frequency*, *long abode*, and *earneſt choice* in acting them; *violent deſires*, great *expence*, *ſcandal* of others; *diſhonour to the Religion*, *days of Devotion*, *religious Solemnities*, and *Holy places*; and *the degrees of boldneſs* and *impudence*, *perfect reſolution*, and *the habit*. If the Sick perſon be re-minded or inquired into concerning theſe, it may prove a good

a good inſtrument to encreaſe his Contrition, and perfect his penitential ſorrows, and facilitate his abſolution and the means of his amendment. But the other circumſtances, as of the relative perſon in the participation of the crime, the meaſures or circumſtances of the impure action, the name of the injured man or woman, the quality or accidental condition; theſe and all the like are but queſtions ſpringing from curioſity, and producing ſcruple, and apt to turn into many inconveniences.

12. The Miniſter in this duty of Repentance muſt be diligent to obſerve concerning the perſon that repents, that he be not impoſed upon by ſome one excellent thing that was remarkable in the Sick man's former life. For there are ſome *people of one good thing.* Some are Charitable to the poor out of kind-heartedneſs, and the ſame good nature makes them eaſie and compliant with drinking perſons, and they die with drink, but cannot live with Charity: and their Alms it may be ſhall deck their monument, or give them the reward of loving perſons, and the poor man's thanks for alms, and procure many temporal bleſſings; but it is very ſad that the reward ſhould be all ſpent in this world. Some are rarely Juſt perſons, and punctual obſervers of their word with Men, but break their promiſes with God, and make no ſcruple of that. In theſe and all the like caſes the Spiritual man muſt be carefull to remark, that *good proceeds from an intire and integral cauſe*, and *evil from every part:* that one ſickneſs can make a man die; but he cannot live and be called a ſound man without an intire health. And therefore if any confidence ariſes upon that ſtock, ſo as that it hinders the ſtrictneſs of the Repentance, it muſt be allayed with the repreſentment of this ſad truth, *That he who reſerves one evil in his choice hath choſen an evil portion*, and *Coloquintida and death is in the pot:* and he that worſhips the God of *Iſrael* with a frequent ſacrifice, and yet upon the anniverſary will *bow in the houſe of Venus*, and

Nunc ſi depoſitum non inficiatur amicus,
Si reddat veterem cum tota ærugine follem,
Prodigioſa fides & Thuſcis digna libellis.
Juven. Sat. 13.

and loves to ſee the follies and the nakedneſs of *Rimmon*, may eat part of the fleſh of the ſacrifice, and fill his belly, but ſhall not be refreſhed by the holy cloud ariſing from the Altar, or the dew of heaven deſcending upon the myſteries.

13. And yet the Miniſter is to eſtimate, that one or more good things is to be an ingredient into his *judgment concerning the ſtate of his Soul*, and the capacities of his reſtitution, and admiſſion to the peace of the Church: and according as the excellency and uſefulneſs of the Grace hath been, and according to the degrees and the reaſons of its proſecution, ſo abatements are to be made in the injunctions and impoſitions upon the penitent. For every vertue is one degree of approach to God: and though in reſpect of the acceptation it is equally none at all, that is, it is as certain a death if a man dies with one mortal wound as if he had twenty; yet in ſuch perſons who have ſome one or more excellencies, though not an intire piety, there is naturally a nearer approach to the ſtate of grace, than in perſons who have done evils, and are eminent for nothing that is good. But in making judgment of ſuch perſons, it is to be inquired into, and noted accordingly, why the ſick perſon was ſo eminent in that one good thing; whether *by choice* and apprehenſion of his duty, or whether it was a vertue from which *his ſtate of life* miniſtred nothing to dehort or diſcourage him, or whether it was onely *a conſequent of his natural temper and conſtitution.* If the *firſt*, then it ſuppoſes him in the neighbourhood of the ſtate of Grace, and that in other things he was ſtrongly tempted. The *ſecond* is a felicity of his Education, and an effect of Providence. The *third* is a felicity of his Nature, and a gift of God in order to ſpiritual purpoſes. But yet of every one of theſe advantage is to be made. If the Conſcience of his *Duty* was the principle, then he is ready formed to entertain all other graces upon the ſame reaſon, and his Repentance muſt be made more ſharp and penal; becauſe he is convinced to have done againſt his Conſcience in all the other parts of his life; but the

the judgment concerning his final ſtate ought to be more gentle, becauſe it was a huge temptation that hindred the man, and abuſed his infirmity. But if either his *Calling* or his *Nature* were the parents of the Grace, he is in the ſtate of *a moral man*, (in the juſt and proper meaning of the word) and to be handled accordingly: that vertue diſpoſed him rarely well to many other good things, but was no part of the grace of Sanctification: and therefore the man's Repentance is to begin anew, for all that, and is to be finiſhed in the returns of health, if God grants it; but if he denies it, it is much, very much the worſe for all that ſweet-natured vertue.

14. When the Confeſſion is made, the Spiritual man is to execute the office of a *Reſtorer* and a *Judge*, in the following particulars and manner.

SECT. IV.

Of the miniſtring to the Reſtitution and Pardon, or Reconciliation of the ſick perſon, by adminiſtring the holy Sacrament.

IF *any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs*; that's the *Commiſſion*: and, *Let the Elders of the Church pray over the ſick man, and if he have committed ſins, they ſhall be forgiven him*; that's the *effect* of his power and his miniſtery. But concerning this ſome few things are to be conſidered. Gal. 6. 1. James 5. 14, 15.

1. It is the office of the Presbyters and Miniſters of Religion to declare publick criminals and ſcandalous perſons to be ſuch, that when the leproſie is declared, the flock may avoid the infection; and then the man is excommunicate, when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his ſociety, and *not to bid him God ſpeed*, not to eat and celebrate *ſynaxes* and *Church-meetings* with ſuch who are declared criminal and dangerous. And therefore *Excommunication* is in a very

a very great part the act of the Congregation and communities of the faithfull: and S. *Paul* said to the Church of the *Corinthians*, that *they had inflicted the evil* upon the incestuous person, that is, by excommunicating him. All the acts of which are, as they are subjected in the People, acts of *caution* and *liberty*; but no more acts of direct, proper *power* or *jurisdiction*, than it was when the Scholars of *Simon Magus* left his chair, and went to hear S. *Peter*: but as they are actions of the Rulers of the Church, so they are *declarative*, *Ministerial*, and *effective too by moral causality*, that is, by *perswasion* and *discourse*, by *argument* and *prayer*, by *homily* and *material representment*, by reasonableness of *order* and the *super-induced necessities* of men; though not by any real change of state *as to the person*, nor by diminution of his right, or violence to his condition.

1 Cor. 5. 5, 12, 13. 2 Cor. 2. 6.

2. He that *baptizes*, and he that *ministers the holy Sacrament*, and he that *prays*, does holy offices of great advantage; but in these also, just as in the former, he exercises no jurisdiction or preeminence after the manner of secular authority: and the same is also true if he should deny them. He that refuseth to baptize an indisposed person, hath by the consent of all men no power or jurisdiction over the unbaptized man: and he that for the like reason refuseth to give him the Communion, preserves the sacredness of the mysteries, and does charity to the undisposed man, to deny that to him which will do him mischief. And this is an act of separation, just as it is for a friend or Physician to deny water to an Hydropick person, or *Italian* wines to an hectick Fever; or as if *Cato* should deny to salute *Bibulus*, or the *Censor* of manners to doe countenance to a wanton and vicious person. And though this thing was expressed by words of power, such as *separation*, *abstention*, *excommunication*, *deposition*; yet these words we understand by the thing it self, which was notorious and evident

Homines in remissione peccatorum ministerium suum exhibent, non jus alicujus potestatis exercent: Neque enim in suo, sed in nomine Patris, Filii, & Spiritûs Sancti, peccata dimittuntur: Isti rogant, Divinitas donat.
S. Amb. de Spir. S. l. 3. c. 10.

evident to be matter of prudence, ſecurity, and a free, unconſtrained diſcipline: and they paſſed into power by conſent and voluntary ſubmiſſion, having the ſame effect of conſtraint, fear and authority, which we ſee in ſecular juriſdiction; not becauſe *Eccleſiaſtical diſcipline* hath a natural proper coercion as *lay-Tribunals* have, but becauſe men have ſubmitted to it, and *are bound to doe ſo* upon the intereſt of two or three *Chriſtian graces.*

3. In purſuance of this caution and proviſion, the Church ſuperinduced *times* and *manners of abſtention*, and expreſſions of ſorrow, and canonical puniſhments, which they tied the delinquent people to ſuffer before they would admit them to the holy Table of the Lord. For the criminal having obliged himſelf by his ſin, and the Church having declared it when ſhe could take notice of it, he is bound to repent, to make him capable of pardon with God; and to prove that he is penitent, he is to doe ſuch actions which the Church in the virtue and purſuance of Repentance ſhall accept as a teſtimony of it, ſufficient to inform her. For as ſhe could not bind at all (in this ſenſe) till the crime was publick, though the man had bound himſelf in ſecret; ſo neither can ſhe ſet him free till the repentance be as publick as the ſin, or ſo as ſhe can note it and approve it. Though the man be free as to God by his internal act; yet as the publication of the ſin was accidental to it, and the Church-cenſure conſequent to it, ſo is the publication of Repentance and conſequent Abſolution extrinſecal to the pardon, but accidentally and in the preſent circumſtances neceſſary. This was the ſame that the *Jews* did, (though in other inſtances and expreſſions) and do to this day to their prevaricating People; and the *Eſſenes* in their Aſſemblies, and private Colleges of Scholars, and publick Univerſities. For all theſe being aſſemblies of voluntary perſons, and ſuch as ſeek for advantage, are bound to make an artificial authority in their Superiours, and ſo to ſecure order and government by their own obedience and voluntary ſubordination, which is not eſſential and of proper juriſdiction in

in the Superiour; and the band of it is not any coercive power, but the denying to communicate such benefits which they seek in that Communion and fellowship.

4. These, I say, were introduced *in the special manners and instances* by positive authority, and have not a Divine authority *commanding them*; but there is a Divine power that verifies them, and makes these separations effectual and formidable: for because they are *declarative* and *ministerial* in the Spiritual man, and suppose a delinquency and demerit in the other, and a sin against God, our blessed Saviour hath declared, that what *they bind on earth shall be bound in heaven*; that is in plain signification, The same sins and sinners which the Clergy condemns in the face of their Assemblies, the same are condemned in Heaven before the face of God, and for the same reason too. God's Law hath sentenced it, and these are the preachers and publishers of his Law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent, *there* and *here*; *whatsoever they bind here shall be bound there*, that is, the sentence of God *at the day of Judgment* shall sentence the same men whom the Church does rightly sentence here. It is spoken in the future, [*it shall be bound in heaven:*] not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of Judgment, the day of the great Sentence, therefore it is set down in the time to come, and says this only, the Clergy are tied by the Word and laws of God to condemn such sins and sinners; and that you may not think it ineffective, because after such sentence the man lives, and grows rich, or remains in health and power, therefore be sure it shall be verified in the day of Judgment. This is hugely agreeable with the words of our Lord, and certain in reason: for that

Summum futuri judicii præjudicium est, si quis ità deliquerit, ut à communicatione orationis & conventûs & omnis sancti commercii relegetur.

Tertul. Apol. c. 39.

Atque hoc idem innuitur per summam Apostoli censuram in reos maximi criminis, sit ἀνάθεμα μαραν ἀθα, i.e. excommunicatus majori excommunicatione; *Dominus veniet*, scil. ad judicandum eum: ad quod judicium hæc censura Ecclesiæ est relativa & in ordine. Tum demum pœnas dabit; ad quas, nisi resipiscat, hîc consignatur

that the Miniſter does nothing to the final alteration of the ſtate of the man's Soul by way of ſentence, is demonſtratively certain, becauſe he cannot bind a man, but ſuch as hath bound himſelf, and who is bound in Heaven by his ſin before his ſentence in the Church: as alſo becauſe the binding of the Church is merely accidental, and upon publication only; and when the man repents, he is abſolved before God, before the ſentence of the Church, upon his contrition and dereliction only; and if he were not, the Church could not abſolve him. The conſequent of which evident truth is this, That whatſoever impoſitions the Church-officers impoſe upon the criminal, they are to avoid ſcandal, to teſtifie Repentance, and to exerciſe it, to inſtruct the people, to make them fear, to repreſent the act of God, and the ſecret and the true ſtate of the ſinner: and although they are not eſſentially neceſſary to our pardon, yet *they are become neceſſary when the Church hath ſeiſed upon the ſinner by publick notice of the crime*; neceſſary (I ſay) for the *removing the ſcandal*, and *giving teſtimony of our contrition*, and *for the receiving all that comfort which he needs*, and can derive from the promiſes of pardon, as they are publiſhed by him that is commanded to preach them to all them that repent. And therefore although it cannot be neceſſary as to the obtaining pardon, that the Prieſt ſhould *in private* abſolve a ſick man from *his private ſins*, and there is *no looſing* where there was *no precedent binding*, and he that was only bound before God, can before him only be looſed: yet as to confeſs ſins to any Chriſtian in private may have many good ends, and to confeſs them to a Clergy-man may have many more; ſo to hear God's ſentence at the mouth of the Miniſter, *pardon* pronounced by God's Ambaſſador, is of huge comfort to them that cannot otherwiſe be comforted, and whoſe infirmity needs it; and therefore it were very fit it were not neglected in the days of our fear and danger, of our infirmities and ſorrow.

5. The execution of this miniſtery being an act of prudence and charity, and therefore relative to chan-

ging circumſtances, it hath been, and in many caſes *may*, and in ſome *muſt* be reſcinded and altered. The time of ſeparation may be lengthned and ſhortned, the condition made lighter or heavier; and for the ſame offence the Clergy-man is depoſed, but yet admitted to the Communion, for which one of the People, who hath no office to loſe, is denied the benefit of communicating; and this ſometimes when he might lawfully receive it: and a private man is *ſeparate*, when a multitude or a Prince is not, cannot, ought not. And at laſt, when the caſe of ſickneſs and danger of death did occur, they admitted all men that deſired it; ſometimes without ſcruple or difficulty, ſometimes with ſome little reſtraint in great or inſolent caſes, (as in the caſe of Apoſtaſie, in *Arelat. c. 3.* which the Council of *Arles* denied abſolution, unleſs they received and gave publick ſatisfaction by acts of Repentance; and ſome other Councils denied at any time to do it to ſuch perſons) according as ſeemed fitting to the preſent neceſſities of the Church. All which particulars declare it to be no part of a Divine commandment, that any man ſhould be denied to receive the Communion if he deſires it, and if he be in any probable capacity of receiving it.

Vide 2 Cor. 2. 10. *&* *S.* Cyprian. *ep.* 73. 6. Since the ſeparation was an act of liberty and a direct negative, it follows that the reſtitution was a mere doing that which they refuſed formerly, and to give the holy Communion was the formality of Abſolution, and all the inſtrument and the whole matter of reconcilement; *the taking off the puniſhment* is *the pardoning of the ſin*: for this without the other is but a word; and if this be done, I care not whether any thing be ſaid or no. *Vinum Dominicum miniſtratoris gratia eſt*, is alſo true in this ſenſe; to give the Chalice and Cup is the grace and indulgence of the Miniſter: and when that is done, the man hath obtained the peace of the Church; and to do that is all the Abſolution the Church can give. And they were vain diſputes which were commenced ſome few Ages ſince concerning *the forms of Abſolution*, whether they were *indicative* or *optative*, by way of *declaration* or by way

way of *ſentence*: for at firſt they had no forms at all, but they ſaid a Prayer, and after the manner of the *Jews* laid hands upon the Penitent, when they prayed over him, and ſo admitted him to the holy Communion. For ſince the Church had no power over her children, but of excommunicating and denying them to attend upon *holy offices and miniſteries* reſpectively, neither could they have any Abſolution, but to admit them thither from whence formerly they were forbidden: whatſoever ceremony or forms did ſignifie, this was ſuperinduced and arbitrary, alterable and accidental; it had variety, but no neceſſity.

7. The practice conſequent to this is, that if the Penitent be bound by the poſitive cenſures of the Church, he is to be reconciled upon thoſe conditions which the laws of the Church tie him to, in caſe he can perform them: if he cannot, he can no longer be prejudiced by the cenſure of the Church, which had no relation but to the People, with whom the dying man is no longer to converſe. For whatſoever relates to God, is to be tranſacted in ſpiritual ways, by contrition, and internal graces; and the mercy of the Church is ſuch, as to give him her peace and her bleſſing upon his undertaking to obey her injunctions, if he ſhall be able: which injunctions if they be declared by publick ſentence, the Miniſter hath nothing to do in the affairs, but to re-mind him of his obligation, and reconcile him, that is, give him the Holy Sacrament. *Cauſ. 26. q. 6. & q. 7.*

8. If the Penitent be not bound by publick ſentence, the Miniſter is to make his Repentance as great and his heart as contrite as he can, to diſpoſe him by the repetition of acts of grace in the way of Prayer, and in real and exteriour inſtances, where he can, and then to give him the holy Communion in all the ſame caſes in which he ought not to have denied it to him in his health, that is, even in the beginnings of ſuch a Repentance, which by humane ſigns he believes to be real and holy: and after this, the event muſt be left to God. The reaſon of the

Rule depends upon this; because there is no Divine commandment directly forbidding the Rulers of the Church to give the Communion to any Christian that desires it, and professes Repentance of his sins. And all Church-discipline in every instance, and to every single person, was imposed upon him by Men, who did it according to the necessities of this state and constitution of our affairs below: but we, who are but Ministers and delegates of pardon and condemnation, must resign and give up our judgment when the man is no more to be judged by the sentences of Man, and by the proportions of this world, but of the other: to which if our reconciliation does advantage, we ought in charity to send him forth with all the advantages he can receive; for he will need them all. And therefore the *Nicene* Council commands, that no man be deprived of this *necessary passport* in the article of his death, and calls this *the ancient and canonical law of the Church*; and to minister it, only supposes the man in the communion of the Church, not always in the state, but ever in the possibilities of sanctification. They who in the article and danger of death were admitted to the Communion, and tied to Penance if they recovered, (which was ever the custom of the ancient Church, unless in very few cases) were but in the threshold of Repentance, in the commencement and first introductions to a devout life: and indeed then it is a fit ministery, that it be given in all the periods of time in which the pardon of sins is working, since it is the Sacrament of that great mystery, and the exhibition of that bloud *which is shed for the remission of sins.*

Can. 13. *Vide etiam* Con. Ancyr. c. 6. Aurel. 2. c. 12.

O sacrum convivium in quo Christus sumitur, recolitur memoria Passionis ejus, mens impletur gratiâ, & futuræ gloriæ nobis pignus datur!

9. The Minister of Religion ought not to give the Communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or profess Repentance of all sins whatsoever, if he be required to doe it. The reason is, because it is a certain * death to him, and an increase of his misery, if he shall so prophane the body and

* Ità videt profit illis ignosci quos ad pœnam ipse Deus deduxit: quod ad me attinet, non sum crudelis, sed vereor nè quod remisero patiar.
Tryphæna dixit apud Petronium.

and bloud of Chriſt, as to take it into ſo unholy a breaſt, where Satan reigns, and Sin is principal, and the Spirit is extinguiſhed, and Chriſt loves not to enter, becauſe he is not ſuffered to inhabit. But when he profeſſes Repentance, and does ſuch acts of it as his preſent condition permits, he is to be preſumed to intend heartily what he profeſſes ſolemnly; and the Miniſter is only the Judge of outward act, and by that only he is to take information concerning the inward. But whether he be ſo or no, or if he be, whether that be timely, and effectual and ſufficient toward the pardon of ſins before God, is another conſideration, of which we may conjecture here, but we ſhall know it at Dooms-day. The Spiritual man is to do his miniſtery by the Rules of Chriſt, and as the cuſtoms of the Church appoint him, and after the manner of Men: the event is in the hands of God, and is to be expected, not directly and wholly according to his miniſtery, but to the former life, or the timely * *internal repentance* and amendment, of which I have already given accounts. Theſe miniſteries are acts of order and great aſſiſtances, but the ſum of affairs does not rely upon them. And if any man puts his whole Repentance upon this time, or all his hopes upon theſe miniſteries, he will find them and himſelf to fail.

Sævi quoque & implacabiles Domini crudelitatem ſuam impediunt, ſi quando pœnitentia fugitivos reduxit, deditiis hoſtibus parcimus.

* Quæcunque ergo de pœnitentiâ jubendo dicta ſunt, non ad exteriorem, ſed ad interiorem referenda ſunt, ſine qua nullus unquam Deo reconciliari poterit.

Gratian. de pœnit. d. 1. Quis aliquando.

10. It is the Miniſter's office to invite ſick and dying perſons to the holy Sacrament; ſuch whoſe lives were fair and laudable, and yet their ſickneſs ſad and violent, making them liſtleſs and of ſlow deſires, and ſlower apprehenſions: that ſuch perſons who are in the ſtate of grace may loſe no accidental advantages of ſpiritual improvement, but may receive into their dying bodies the ſymbols and great conſignations of the Reſurrection, and into their ſouls the pledges of Immortality; and may appear before God their Father in the union and with the impreſſes and likeneſs of their elder Brother. But if the perſons be of ill report, and have lived wickedly, they are not to be

invited, becauſe their caſe is hugely ſuſpicious though they then repent and call for mercy: but if they demand it, they are not to be denied; only let the Miniſter in general repreſent the evil conſequents of an unworthy participation; and if the Penitent will judge himſelf unworthy, let him ſtand candidate for pardon at the hands of God, and ſtand or fall by that unerring and mercifull ſentence; to which his ſeverity of condemning himſelf before Men will make the eaſier and more hopefull addreſs. And the ſtricteſt among the Chriſtians, who denied to reconcile lapſed perſons after Baptiſm, yet acknowledged that there were hopes reſerved in the Court of Heaven for them, though not here: ſince we, who are eaſily deceived by the pretences of a real return, are tied to diſpenſe God's graces as he hath given us com-
1 Cor. 2. 3. miſſion, *with fear and trembling*, and without too forward confidences; and God hath mercies which we know not of; and therefore becauſe we know them not, ſuch perſons were referred to God's Tribunal, where he would find them, if they were to be had at all.

11. When the holy Sacrament is to be adminiſtred, let the exhortation be made proper to the Myſtery, but fitted to the Man; that is, that it be uſed for the advantages of Faith, or Love, or Contrition: let all the circumſtances and parts of the Divine Love be repreſented, all the myſterious advantages of the bleſſed Sacrament be declared; * That it is the bread which came from Heaven; * That it is the repreſentation of Chriſt's death to all the purpoſes and capacities of Faith, * and the real exhibition of Chriſt's body and bloud to all the purpoſes of the Spirit; * That it is the earneſt of the Reſurrection, * and the ſeed of a glorious Immortality; * That as by our cognation to the body of the *firſt Adam* we took in death, ſo by our union with the body of the *ſecond Adam* we ſhall have the inheritance of life; (for *as by*
1 Cor. 15. 22. *Adam came death, ſo by Chriſt cometh the Reſurrection of the dead*) * That if we being worthy Communicants of theſe ſacred pledges be preſented to God with Chriſt within

within us, our being accepted of God is certain even for the ſake of his well-beloved that dwells within us; * That this is the Sacrament of that Body which was broken for our ſins, of that Bloud which purifies our Souls, by which *we are preſented to God pure and holy in the beloved*; That now we may aſcertain our hopes, and make our faith confident; for *he that hath given us his Son, how ſhould not he with him give us all things elſe?* Upon theſe or the like conſiderations the ſick man may be aſſiſted in his addreſs, and his Faith ſtrengthened, and his Hope confirmed, and his Charity be enlarged. Rom. 8. 32.

12. The manner of the ſick man's reception of the holy Sacrament hath in it nothing differing from the ordinary ſolemnities of the Sacrament, ſave only that abatement is to be made of ſuch accidental circumſtances as by the laws and cuſtoms of the Church healthfull perſons are obliged to; ſuch as Faſting, Kneeling, *&c.* Though I remember that it was noted for great devotion in the Legate that died at *Trent*, that he cauſed himſelf to be ſuſtained upon his knees, when he received the *viaticum* or the holy Sacrament before his death; and it was greater in *Huniades*, that he cauſed himſelf to be carried to the Church, that there he might receive *his Lord*, in his *Lord's houſe*; and it was recorded for honour, that *William* the pious Archbiſhop of *Bourges*, a ſmall time before his laſt agony, ſprang out of his bed at the preſence of the holy Sacrament, and upon his knees and his face recommended his Soul to his Saviour. But in theſe things no man is to be prejudiced or cenſured. Vide *Rule of holy living*, Chap. 4. ſect. 10. & *Hiſt. of the Life of Jeſus*, part 3. Diſc. 18.

13. Let not the holy Sacrament be adminiſtred to dying perſons, when they have no uſe of Reaſon to make that duty acceptable, and the myſteries effective to the purpoſes of the Soul. For the Sacraments and ceremonies of the Goſpel operate not without the concurrent actions and moral influences of the ſuſcipient. To infuſe the Chalice into the cold lips of the Clinic may diſturb his agony; but cannot relieve the Soul, which only receives improvement by acts of grace and choice, to which the external rites are

apt and appointed to minister in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any ways senseless and uncapable of humane and reasonable acts, are to be assisted only by Prayers: for *they* may prevail even for the absent, and for enemies, and for all those who joyn not in the office.

SECT. V.

Of ministring to the Sick person by the Spiritual man, as he is the Physician of Souls.

1. IN all cases of receiving Confessions of sick men, and the assisting to the advancement of Repentance, the Minister is to apportion to every kind of sin such spiritual Remedies which are apt to mortifie and cure the sin; such as abstinence from their occasions and opportunities, to avoid temptations, to resist their beginnings, to punish the crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of vertue contrary to the crimes. And although in great and dangerous sicknesses they are not directly to be imposed, unless they are direct matters of duty; yet where they are medicinal they are to be insinuated, and in general signification remarked to him, and undertaken accordingly: concerning which when he returns to health he is to receive particular advices. And this advice was inserted into the Penitential of *England* in the time of *Theodore* Archbishop of *Canterbury*, and afterwards adopted into the Canon of all the Western Churches.

Caus. 26. q. 7. *ab infirmis.*

2. The proper temptations of sick men for which a remedy is not yet provided are *unreasonable Fears*, and *unreasonable Confidences*, which the Minister is to cure by the following considerations.

Considera-

Conſiderations againſt unreaſonable Fears of not having our ſins pardoned.

MAny good men, eſpecially ſuch who have tender Conſciences, impatient of the leaſt ſin, to which they are arrived by a long grace, and a continual obſervation of their actions, and the parts of a laſting Repentance, many times over-act their tenderneſs, and turn their caution into ſcruple, and care of their duty into inquiries after the event, and askings after the counſels of God, and the ſentences of Dooms-day.

He that asks of the ſtanders by, or of the Miniſter, whether they think he ſhall be ſaved or damned, is to be anſwered with the words of pity and reproof. Seek not after *new light* for the ſearching into the privateſt records of God: look as much as you liſt into the pages of Revelation, for they concern your duty; but the event is regiſtred in Heaven, and we can expect no other certain notices of it, but that it ſhall be given to them for whom it is prepared by the Father of mercies. We have light enough to tell our duty; and *if we doe that*, we need not fear what the iſſue will be; and *if we doe not*, let us never look for more light, or inquire after God's pleaſure concerning our Souls, ſince we ſo little ſerve his ends in thoſe things where he hath given us light. But yet Matth. 9. 6. this I add, That as pardon of ſins in the Old Teſtament was nothing but removing the puniſhment, which then was temporal, and therefore many times they could tell if their ſins were pardoned; and concerning pardon of ſins they then had no fears of Conſcience, but while the puniſhment was on them, for ſo long indeed it was unpardoned, and how long it would ſo remain it was matter of fear, and of preſent ſorrow: beſides this, in the Goſpel pardon of ſins is another thing; Pardon of ſins is *a ſanctification*; *Chriſt came to take away our ſins by turning every one of us from our iniquities*; Acts 3. 26. and there is not in the nature of the thing any expectation of pardon, or ſign or ſignification of it, but ſo far as the thing

thing it ſelf diſcovers it ſelf. As we hate ſin, and grow in grace, and arrive at the ſtate of holineſs, which is alſo a ſtate of Repentance and imperfection, but yet of ſincerity of heart and diligent endeavour; in the ſame degree we are to judge concerning the forgiveneſs of ſins: for indeed that is the *Evangelical forgiveneſs*, and it ſignifies our pardon, becauſe it effects it, or rather it is in the nature of the thing; ſo that we are to enquire into no hidden records. Forgiveneſs of ſins is not a ſecret ſentence, a word or a record; but it is a ſtate of change, and effected upon us; and upon our ſelves we are to look for it, to reade it, and underſtand it. We are only *to be curious of our duty*, and confident of the Article of Remiſſion of ſins; and the concluſion of theſe premiſſes will be, that we ſhall be full of hopes of a proſperous Reſurrection: and our Fear and trembling are no inſtances of our calamity, but parts of duty; we ſhall ſure enough be wafted to the ſhore, although we be toſſed with the winds of our Sighs, and the unevenneſs of our Fears, and the ebbings and flowings of our Paſſions, if we ſail in a right chanel, and ſteer by a perfect compaſs, and look up to God, and call for his help, and do our own endeavour. There are very many reaſons why men ought not to deſpair; and there are not very many men that ever go beyond a Hope, till they paſs into poſſeſſion. If our Fears have any mixture of Hope, that is enough to enable and to excite our duty; and if we have a ſtrong Hope, when we caſt about, we ſhall find reaſon enough to have many Fears. *Let not this fear* * *weaken our hands*; and if it allay our gayeties and our confidences, it is no harm. In this uncertainty we muſt abide, if we have committed ſins after Baptiſm: and thoſe confidences which ſome men glory in are not real ſupports or good foundations. The fearing man is the ſafeſt; and if he fears on his Death-bed, it is but what happens to moſt conſidering men, and what was to be looked for all his life-time: he talked

Eſt modus gloriandi in conſcientia, ut noveris fidem tuam eſſe ſinceram, ſpem tuam eſſe certam. *Aug. Pſal.* 149.

* Una eſt nobilitas, argumentúmque coloris Ingenui, timidas non habuiſſe manus.

talked of the terrours of death, and death is the *King of terrours*; and therefore it is no ſtrange thing if then he be hugely afraid: if he be not, it is either a great felicity, or a great preſumption. But if he wants ſome degree of Comfort, or a greater degree of Hope, let him be refreſhed by conſidering,

1. That *Chriſt came into the world to ſave ſinners.* 2. That *God delights not in the confuſion and death of ſinners.* 3. That *in Heaven there is great joy at the converſion of a ſinner.* 4. That Chriſt is a perpetual *Advocate* daily interceding with his Father for our pardon. 5. That God uſes infinite arts, inſtruments and devices to reconcile us to himſelf. 6. That *he prays us to be in charity with him,* and to be forgiven. 7. That he ſends Angels to keep us from violence and evil company, from temptations and ſurpriſes, and his holy Spirit to guide us in holy ways, and his ſervants to warn us and remind us perpetually: and therefore ſince certainly he is ſo deſirous to ſave us, as appears by his word, by his oaths, by his very nature, and his daily artifices of mercy; it is not likely that he will condemn us without great provocations of his Majeſty, and perſeverance in them. 8. That the Covenant of the Goſpel is a Covenant of Grace and of Repentance, and being eſtabliſhed with ſo many great ſolemnities and miracles from Heaven, muſt ſignifie a huge favour and a mighty change of things; and therefore that Repentance which is the great condition of it is a grace that does not expire in little accents and minutes, but hath a great latitude of ſignification and large extenſion of parts, under the protection of *all which* perſons are ſafe, even when they fear exceedingly. 9. That there are great degrees and differences of glory in Heaven; and therefore if we eſtimate our piety by proportions to the more eminent perſons and devouter people, we are not to conclude we ſhall not enter into the *ſame ſtate of glory*, but that we ſhall not go into *the ſame degrees.* 10. That although forgiveneſs of ſins is conſigned to us in Baptiſm, and that this Baptiſm is but once, and cannot be repeated; yet forgiveneſs of

1 Tim. 1. 15
Ezek. 33. 11
Luke 15. 7.
1 Joh. 2. 1.
2 Cor. 5. 20.

ſins

ſins is the grace of the Goſpel, which is perpetually remanent upon us, and ſecured unto us ſo long as we have not renounced our Baptiſm; For then we enter into the condition of Repentance; and *Repentance* is not an indiviſible grace, or a thing performed at once, but is working all our lives; and therefore ſo is our Pardon, which ebbs and flows according as we diſcompoſe or renew the decency of our Baptiſmal promiſes: and therefore it ought to be certain, that no man deſpair of pardon but he that hath voluntarily renounced his Baptiſm, or willingly eſtranged himſelf from that Covenant. He that ſticks to it, and ſtill profeſſes the Religion, and approves the Faith, and endeavours to obey and to doe his duty, this man hath all the veracity of God to aſſure him and give him confidence that he is not in an impoſſible ſtate of Salvation, unleſs God cuts him off before he can work, or that he begins to work when he can no longer chuſe. 11. And then let him conſider, the more he fears, the more he hates his ſin that is the cauſe of it, and the leſs he can be tempted to it, and the more deſirous he is of Heaven; and therefore ſuch fears are good inſtruments of Grace, and good ſigns of a future Pardon. 12. That God in the old Law, although he made a Covenant of perfect Obedience, and did not promiſe pardon at all after great ſins, yet he did give pardon, and declared it ſo to them for their own and for our ſakes too. So he did to *David*, to *Manaſſes*, to the whole Nation of the *Iſraelites* ten times in the Wilderneſs, even after their Apoſtaſies and Idolatries. And in the Prophets, the mercies of God and his remiſſions of ſins were largely preached, though in the Law God put on the robes of an angry Judge, and a ſevere Lord. But therefore in the Goſpel, where he hath eſtabliſhed the whole ſum of affairs upon *Faith and Repentance*, if God ſhould not pardon great ſinners that repent after Baptiſm with a free diſpenſation, the Goſpel were far harder than the intolerable Covenant of the Law. 13. That if a Proſelyte went into the Jewiſh communion, and were circumciſed and baptized, he entred into all

Ezek. 18. Joel 2.

all the hopes of good things which God had promiſed or would give to his People; and yet that was but the *Covenant of works*. If then the Gentile Proſelytes by their Circumciſion and Legal Baptiſm were admitted to a ſtate of pardon, to laſt ſo long as they were in the Covenant, even after their admiſſion, for ſins committed againſt *Moſes*'s Law, which they then undertook to obſerve exactly; in the Goſpel, which is the *Covenant of Faith*, it muſt needs be certain that there is a great grace given, and an eaſier condition entred into, than was that of the Jewiſh Law: and that is nothing elſe, but that abatement is made for our infirmities, and our ſingle evils, and our timely-repented and forſaken habits of ſin, and our violent paſſions, when they are conteſted withall, and fought with, and under diſcipline, and in the beginnings and progreſſes of mortification. 14. That God hath erected in his Church a whole order of men, the main part and dignity of whoſe work it is to *remit and retain ſins* by a perpetual and daily miniſtery: and this they do, not only in Baptiſm, but in all their offices to be adminiſtred afterwards; in the holy Sacrament of the Euchariſt, which exhibits the Symbols of that Bloud *which was ſhed for pardon of our ſins*, and therefore by its continued miniſtery and repetition declares that *all that while* we are within the ordinary powers and uſual diſpenſations of pardon, even ſo long as we are in any probable diſpoſitions to receive that holy Sacrament. And the ſame effect is alſo ſignified and exhibited in the whole power of the Keys, which if it extends to private ſins, ſins done in ſecret, it is certain it does alſo to publick. But this is a greater teſtimony of the certainty of the remiſſibility of our greateſt ſins: for publick ſins, as they always have a ſting and a ſuperadded formality of ſcandal and ill example, ſo they are moſt commonly the greateſt; ſuch as Murther, Sacrilege, and others of unconcealed nature, and unprivate action. And if God for theſe worſt of evils hath appointed an office of eaſe and pardon, which is and may daily be adminiſtred, that will be an uneaſie puſillanimity

mity and fond ſuſpicion of God's goodneſs, to fear that our Repentance ſhall be rejected, even although we have not committed the greateſt or the moſt of evils. 15. And it was concerning baptized Chriſtians that S. *John* ſaid, *If any man ſin, we have an Advocate with the Father, and he is the propitiation for our ſins:* and concerning lapſed Chriſtians S. *Paul* gave inſtruction, that, *If any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a man in the ſpirit of meekneſs, conſidering leſt ye alſo be tempted.* The *Corinthian* Chriſtian committed inceſt, and was pardoned: and *Simon Magus* after he was baptized offered to commit his own ſin of Simony, and yet S. *Peter* bid him pray for pardon: and S. *James* tells, that, *If the ſick man ſends for the Elders of the Church, and they pray over him, and he confeſs his ſins, they ſhall be forgiven him.* 16. That only one ſin is declared to be irremiſſible, *the ſin againſt the Holy Ghoſt, the ſin unto death,* as S. *John* calls it, for which *we are not bound to pray,* for all others we are: and certain it is, no man commits a ſin againſt the Holy Ghoſt, if he be afraid he hath, and deſires that he had not; for ſuch penitential paſſions are againſt the definition of that ſin. 17. That all the Sermons in the Scripture written to Chriſtians and Diſciples of *Jeſus,* exhorting men to repentance, to be afflicted, to mourn and to weep, to Confeſſion of ſins, are ſure teſtimonies of God's purpoſe and deſire to forgive us, even when we fall after Baptiſm: and if our fall after Baptiſm were irrecoverable, then *all preaching were in vain,* and *our Faith were alſo vain,* and we could not with comfort rehearſe the Creed, in which, as ſoon as ever we profeſs *Jeſus* to have died for our ſins, we alſo are condemned by our own Conſcience of a ſin that ſhall not be forgiven; and then all exhortations, and comforts, and faſts, and diſciplines were uſeleſs and too late, if they were not given us before we can underſtand them; for moſt commonly as ſoon as we can, we enter into the regions of ſin; for we commit *evil actions* before we underſtand, and together with our underſtanding they begin

begin to be imputed. 18. That if it could be otherwise, Infants were very ill provided for in the Church, who were baptized when they had no stain upon their brows, but the misery they contracted from *Adam*: and they are left to be Angels for ever after, and live innocently in the midst of their ignorances, and weaknesses, and temptations, and the heat and follies of youth; or else to perish in an eternal ruine. We cannot think or speak good things of God, if we entertain such evil suspicions of the mercies of the Father of our Lord *Jesus*. 19. That *the long-sufferance and patience of God* is indeed wonderfull: but therefore it leaves us in certainties of pardon, so long as there is possibility to return, if we reduce the power to act. 20. That God calls upon us to forgive our brother *seventy times seven times*; and yet all that is but like the forgiving a hundred pence for his sake who forgives us ten thousand talents: for so the Lord professed that he had done to him that was his servant and his domestick. 21. That if we can forgive a hundred thousand times, it is certain God will do so to us: our Blessed Lord having commanded us to pray for pardon as we pardon our offending and penitent brother. 22. That even in the case of very great sins, and great judgments inflicted upon the sinners, wise and good men and Presidents of Religion have declared their sense to be, that God spent all his anger, and made it expire in that temporal misery; and so it was supposed to have been done in the case of *Ananias*; but that the hopes of any penitent man may not rely upon any uncertainty, we find in holy Scripture, that those Christians who had for their scandalous crimes deserved to be given over to Satan to be buffeted, yet had hopes to be saved in the day of the Lord. 23. That God glories in the titles of mercy and forgiveness, and will not have his appellatives so finite and limited as to expire in one act or in a seldom pardon. 24. That Man's condition were desperate, and like that of the fallen Angels, equally desperate, but unequally oppressed, considering our infinite weaknesses and ignorances,

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(in reſpect of their excellent underſtanding and perfect choice) if he could be admitted to no Repentance after his Infant-Baptiſm: and if he may be admitted to one, there is nothing in the Covenant of the Goſpel but he may alſo to a ſecond, and ſo for ever as long as he can repent, and return and live to God in a timely Religion. 25. That every man is a ſinner: *In many things we offend all*; and, *If we ſay we have no ſin, we deceive our ſelves:* and therefore either all muſt periſh, or elſe there is mercy for all; and ſo there is, upon this very ſtock, becauſe *Chriſt died for ſinners*, and *God hath comprehended all under ſin, that he might have mercy upon all:* 26. That if ever God ſends temporal puniſhments into the world with purpoſes of amendment, and if they be not all of them certain conſignations to Hell, and unleſs every man that breaks his leg, or in puniſhment loſes a child or wife, be certainly damned, it is certain that God in theſe caſes is angry and loving, chaſtiſes the ſin to amend the perſon, and ſmites that he may cure, and judges that he may abſolve. 27. That he that *will not quench the ſmoaking flax, nor break the bruiſed reed*, will not tie us to perfection, and the laws and meaſures of Heaven upon earth: and if in every period of our Repentance he is pleaſed with our duty, and *the voice of our heart*, and *the hand of our deſires*, he hath told us plainly that he will not only pardon all the ſins of the days of our folly, but the returns and ſurpriſes of ſins in the days of Repentance, if we give no way, and allow no affection, and give no place to any thing that is God's enemy; *all the paſt ſins*, and *all the ſeldom-returning* and *over-repented evils* being put upon the accounts of the Croſs.

James 3. 2.
1 Joh. 1. 8.
Rom. 5. 8.
Rom. 11. 32.

An Exerciſe againſt Deſpair in the day of our Death.

TO which may be added this ſhort Exerciſe, to be uſed for the curing the temptation to direct Deſpair, in caſe that the Hope and Faith of good men be aſſaulted in the day of their calamity.

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I conſider that the ground of my trouble is my Sin; and if it were not for that, I ſhould not need to be troubled: but the help that all the world look's for is ſuch as ſuppoſes a man to be a ſinner. * Indeed if from my ſelf I were to derive my title to Heaven, then my ſins were a juſt argument of Deſpair: but now that they bring me to Chriſt, that they drive me to an appeal to God's mercies, and to take ſanctuary in the Croſs, they ought not, they cannot infer a juſt cauſe of deſpair. * I am ſure it is a ſtranger thing that God ſhould take upon him hands and feet, and thoſe hands and feet ſhould be nailed upon a Croſs, than that a man ſhould be partaker of the felicities of pardon and life eternal: and it were ſtranger yet, that God ſhould do ſo much for man, and that a man that deſires it, that labours for it, that is in life and poſſibilities of working his Salvation, ſhould inevitably miſs that end for which that God ſuffered ſo much. For what is the meaning, and what is the extent, and what are the ſignifications of the Divine mercy in pardoning ſinners? If it be thought a great matter that I am charged with Original ſin; I confeſs I feel the weight of it in loads of temporal infelicities, and proclivities to ſin: But I fear not the guilt of it, ſince I am baptized; and it cannot do honour to the reputation of God's mercy, that it ſhould be all ſpent in remiſſions of what I never choſe, never acted, never knew of, could not help, concerning which I received no commandment, no prohibition. But (bleſſed be God) it is ordered in juſt meaſures, that that original evil which I contracted *without my will* ſhould be taken away *without my knowledge*; and what I ſuffered before I had a being, was cleanſed before I had an uſefull underſtanding. But I am taught to believe God's mercies to be *infinite*, not only *in himſelf*, but *to us*: for mercy is *a relative term*, and we are its *correſpondents*: of all the creatures which God made, we only in a proper ſenſe are the ſubjects of mercy and remiſſion. Angels have more of *God's bounty* than we have; but not ſo much of *his mercy*: and Beaſts have little rays of his kindneſs, and

effects of his wiſedom and graciouſneſs in petty donatives; but nothing of *mercy*, for they have no laws, and therefore no ſins, and need no mercy, nor are capable of any. Since therefore Man alone is the correlative or proper object and veſſel of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reaſon to hope that he will ſo forgive me, that my ſins ſhall not hinder me of Heaven; or becauſe it is a gift, I may alſo upon the ſtock of the ſame infinite mercy hope he will give Heaven to me: and if I have it either upon the title of *giving* or *forgiving*, it is alike to me, and will alike magnifie the glories of the Divine mercy. * And becauſe *eternal life is the gift of God*, I have leſs reaſon to deſpair: for if my ſins were fewer, and my diſproportions towards ſuch a glory were leſs, and my evenneſs more, yet it is ſtill a gift, and I could not receive it but as a free and a gracious donative; and ſo I may ſtill, God can ſtill give it me: and it is not an impoſſible expectation to wait and look for ſuch a gift at the hands of *the God of mercy*; the beſt men deſerve it not, and I who am the worſt may have it given me. * And I conſider that God hath ſet no meaſures of his mercy, but that we be within the Covenant, that is, repenting perſons, endeavouring to ſerve him with an honeſt ſingle heart: and that within this Covenant there is a very great latitude, and variety of perſons, and degrees, and capacities; and therefore that it cannot ſtand with the proportions of ſo infinite a mercy, that obedience be exacted to ſuch a point (which he never expreſſed,) unleſs it ſhould be the leaſt, and that to which all capacities, though otherwiſe unequal, are fitted and ſufficiently enabled. * But however, I find that the Spirit of God taught the Writers of the New Teſtament to apply to us all in general, and to every ſingle perſon in particular, ſome gracious words which God in the Old Teſtament ſpake to one man upon a ſpecial occaſion in a ſingle and temporal Inſtance. Such are the words which God ſpake to *Joſhua*, *I will never fail thee nor forſake thee.* And upon the ſtock of that promiſe S. *Paul* forbids

Rom. 6. 23.

Heb. 13. 5.

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Covetouſneſs, and perſwades Contentedneſs, becauſe thoſe words were ſpoken by God to *Joſhua* in another caſe. If the gracious words of God have ſo great extenſion of parts, and intenſion of kind purpoſes, then how many comforts have we upon the ſtock of all the excellent words which are ſpoken in the Prophets and in the Pſalms? and I will never more queſtion whether they be ſpoken concerning me, having ſuch an authentick precedent ſo to expound the excellent words of God: all the treaſures of God which are in the Pſalms are my own riches, and the wealth of my hope; there will I look, and whatſoever I can need, that I will depend upon. For certainly, if we could underſtand it, that which is infinite (as God is) muſt needs be ſome ſuch kind of thing: it muſt go whither it was never ſent, and ſignifie what was not firſt intended; and it muſt warm with its light, and ſhine with its heat, and refreſh when it ſtrikes, and heal when it wounds, and aſcertain where it makes afraid, and intend all when it warns one, and mean a great deal in a ſmall word. And as the Sun paſſing to its Southern Tropick looks with an open eye upon his Sun-burnt *Æthiopians*, but at the ſame time ſends light from his poſterns, and collateral influences from the back-ſide of his beams, and ſees the corners of the Eaſt when his face tends towards the Weſt, becauſe he is a round body of fire, and hath ſome little images and reſemblances of the Infinite: ſo is God's mercy; when it looked upon *Moſes*, it relieved S. *Paul*, and it pardoned *David*, and gave hope to *Manaſſes*, and might have reſtored *Judas*, if he would have had hope, and uſed himſelf accordingly. * But as to my own caſe, I have ſinned grievouſly and frequently: But I have repented it, but I have begged pardon, I have confeſſed it and forſaken it. I cannot undo what was done, and I periſh if God hath appointed no remedy, if there be no remiſſion: but then my Religion falls together with my hope, and God's word fails as well as I. But I believe the article of *Forgiveneſs of ſins*; and if there be any ſuch thing, I may do well, for I have, and doe, and will

Vixi, peccavi, pœnitui, naturæ ceſſi.

do that which all good men call Repentance, that is, I will be humbled before God, and mourn for my ſin, and for ever ask forgiveneſs, and judge my ſelf, and leave it with haſte, and mortifie it with diligence, and watch againſt it carefully. And this I can do but in the manner of a Man, I can but mourn for my ſins, as I apprehend grief in other inſtances: but I will rather chuſe to ſuffer all evils than to doe one deliberate act of ſin. I know my ſins are greater than my ſorrow, and too many for my memory, and too inſinuating to be prevented by all my care: But I know alſo that God knows and pities my infirmities; and how far that will extend I know not, but that it will reach ſo far as to ſatisfie my needs, is the matter of my hope. * But this I am ſure of, that I have in my great neceſſity prayed humbly and with great deſire, and ſometimes I have been heard in kind, and ſometimes have had a bigger mercy in ſtead of it; and I have *the hope of Prayers*, and *the hope of my Confeſſion*, and *the hope of my Endeavour*, and *the hope of many promiſes*, and *of God's eſſential goodneſs*: and I am ſure that God hath heard my prayers, and verified his promiſes in temporal inſtances, for he ever gave me ſufficient for my life; and although he promiſed ſuch ſupplies, and grounded the confidences of them upon our *firſt ſeeking the kingdom of heaven and its righteouſneſs*, yet he hath verified it to me, who have not ſought it as I ought: but therefore I hope he accepted my endeavour, or will give his great gifts and our great expectation even to the weakeſt endeavour, to the leaſt, ſo it be a hearty piety. * And ſometimes I have had ſome chearfull viſitations of God's Spirit, and my cup hath been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me ſo; and therefore I hope this cloud may paſs: for that which was then a real cauſe of comfort, is ſo ſtill, if I could diſcern it, and I ſhall diſcern it when the veil is taken from mine eyes. * And (bleſſed be God) I can ſtill remember that there are *temptations* to *Deſpair*; and they could not be temptations if they were

were not apt to perswade, and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair. *Despair assents as firmly and strongly as Faith it self:* but because it is a temptation, and Despair is a horrid sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair, for all their confidence: and therefore although I have strong reasons to condemn my self, yet I have more reason to condemn my Despair, which therefore is unreasonable because it is a sin, and a dishonour to God, and a ruine to my condition, and verifies it self, if I do not look to it. For as the Hypochondriack person that thought himself dead, made his dream true when he starved himself, because dead people eat not: so do despairing sinners lose God's mercies by refusing to use and to believe them. * And I hope it is a disease of judgment, not an intolerable condition, that I am falling into, because I have been told so concerning others, who therefore have been afflicted, because they see not their pardon sealed after the manner of this world, and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourses, by promises which are to be verified hereafter; and here we must live in a cloud, in darkness under a veil, in fear and uncertainties, and our very living by Faith and Hope is a life of mystery and secrecy, the only part of the manner of that life in which we shall live in the state of separation. And when a distemper of body or an infirmity of mind happens in the instances of such secret and reserved affairs, we may easily mistake the manner of our notices for the uncertainty of the thing: and therefore it is but reason I should stay till the state and manner of my abode be changed, before I despair: there it can be no sin, nor errour, here it may be both; and if it be *that*, it is also *this*; and then a man may perish for being miserable, and be undone for being a fool. In conclusion,

my hope is in God, and I will truſt him with the event, which I am ſure will be *juſt*, and I hope *full of mercy*. * However, now I will uſe all the ſpiritual arts of Reaſon and Religion to make me more and more *to love God*, that if I miſcarry, *Charity alſo ſhall fail*, and ſomething that loves God ſhall periſh and be damned; which if it be impoſſible, then I may do well.

Theſe Conſiderations may be uſefull to men *of little hearts*, and *of great piety:* or if they be perſons who have lived without infamy, or begun their Repentance ſo late that it is very imperfect, and yet ſo early that it was before the arreſt of Death. But if the man be a vicious perſon, and hath perſevered in a vicious life till his death-bed, theſe conſiderations are not proper. Let him inquire in the words of the firſt Diſciples after Pentecoſt, *Men and brethren, what ſhall we doe to be ſaved?* And if they can but entertain ſo much hope as to enable them to doe ſo much of their duty as they can for the preſent, it is all that can be provided for them: an inquiry in their caſe can have no other purpoſes of Religion or prudence. And the Miniſter muſt be infinitely carefull that he do not go about to comfort vicious perſons with the comforts belonging to God's elect, leſt he proſtitute holy things, and make them common, and his ſermons deceitfull, and vices be incouraged in others, and the man himſelf find that he was deceived, when he deſcends into his houſe of ſorrow.

But becauſe *very few* men are tempted with too great fears of failing; but *very many* are tempted by Confidence and Preſumption; the Miniſters of Religion had need be inſtructed with ſpiritual armour to reſiſt this fiery dart of the Devil, when it operates to evil purpoſes.

SECT.

SECT. VI.

Conſiderations againſt Preſumption.

I Have already enumerated many particulars to provoke a drowzy Conſcience to a ſcrutiny and to a ſuſpicion of himſelf, that by ſeeing cauſe to ſuſpect his condition, he might more freely accuſe himſelf, and attend to the neceſſities and duties of Repentance: but if either before or in his Repentance he grow too big in his ſpirit, ſo as either he does ſome little violence to the modeſties of Humility, or abates his care and zeal of his Repentance, *the Spiritual man* muſt allay his forwardneſs by repreſenting to him, 1. That the growths in grace are long, difficult, uncertain, hindred, of many parts and great variety. 2. That an infant grace is ſoon daſh'd and diſcountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous, and forward, and therefore confident, but always with the leaſt reaſon, and the greateſt danger: like children and young fellows, whoſe confidence hath no other reaſon but that they underſtand not their danger and their follies. 3. That *he that puts on his armour ought not to boaſt, as he that puts it off*; and the Apoſtle chides the *Galatians* for *ending in the fleſh after they had begun in the ſpirit.* 4. That a man cannot think too meanly of himſelf, but very eaſily he may think too high. 5. That a wiſe man will always in a matter of great concernment think the worſt, and a good man will condemn himſelf with hearty ſentence. 6. That Humility and modeſty of *judgment* and of *hope* are very good inſtruments to procure a mercy and a fair reception at the day of our death: but preſumption or bold opinions ſerve no end of God or Man, and is always imprudent, ever fatal, and of all things in the world is its own greateſt enemy; for the more any man preſumes, the greater reaſon he hath to fear. 7. That a man's heart is infinitely deceitfull, unknown to it ſelf, not

certain in his own acts, praying one way, and deſiring another, wandring and imperfect, looſe and various, worſhipping God, and entertaining ſin, following what it hates, and running from what it flatters, loving to be tempted and betrayed; petulant like a wanton girl, running from, that it might invite the fondneſs and enrage the appetite of the fooliſh young man, or the evil temptation that follows it; cold and indifferent one while, and preſently zealous and paſſionate, furious and indiſcreet; not underſtood of it ſelf or any one elſe, and deceitfull beyond all the arts and numbers of obſervation. 8. That it is certain we have highly ſinned againſt God, but we are not ſo certain that our Repentance is real and effective, integral and ſufficient. 9. That it is not revealed to us whether or no the time of our Repentance be not paſt; or, if it be not, yet how far God will give us pardon, and upon what condition, or after what ſufferings or duties, is ſtill under a cloud. 10. That vertue and vice are oftentimes ſo near neighbours, that we paſs into each others borders without obſervation, and think we do Juſtice when we are Cruel, or call our ſelves Liberal when we are looſe and fooliſh in expences, and are amorous when we commend our own Civilities and good nature. 11. That we allow to our ſelves ſo many little irregularities, that inſenſibly they ſwell to ſo great a heap, that from thence we have reaſon to fear an evil: for an army of Frogs and Flies may deſtroy all the hopes of our harveſt. 12. That when we do that which is lawfull, and do all that we can in thoſe bounds, we commonly and eaſily run out of our proportions. 13. That it is not eaſy to diſtinguiſh the vertues of our nature from the vertues of our choice; and we may expect the reward of *Temperance*, when it is againſt our nature to be drunk; or we hope to have the coronet of Virgins for our moroſe diſpoſition, or our abſtinence from Marriage upon ſecular ends. 14. That it may be we call every little ſigh or the keeping a fiſh-day the duty of Repentance, or have entertained falſe principles in the eſtimate and meaſures of vertues; and, contrary

to

to that Steward in the Goſpel, we write down fourſcore when we ſhould ſet down but fifty. 15. That it is better to truſt the goodneſs and juſtice of God with our accounts, than to offer him large bills. 16. That we are commanded by Chriſt to *ſit down in the loweſt place*, till *the maſter of the houſe bids us ſit up higher.* 17. That *when we have done all that we can, we are unprofitable ſervants:* and yet no man does all that he can do; and therefore is more to be deſpiſed and undervalued. 18. That the ſelf-accuſing Publican was juſtified rather than the thankſgiving and confident Phariſee. 19. That if *Adam* in Paradiſe, and *David* in his houſe, and *Solomon* in the Temple, and *Peter* in Chriſt's family, and *Judas* in the College of Apoſtles, and *Nicolas* among the Deacons, and the Angels in Heaven it ſelf did fall ſo foully and diſhoneſtly; then it is prudent advice that we *be not high-minded, but fear*, and when we *ſtand* moſt confidently, *take heed leſt we fall:* and yet there is nothing ſo likely to make us fall as Pride and great opinions, which ruined the Angels, which God reſiſts, which all men deſpiſe, and which betrays us into careleſneſs, and a wretchleſs, undiſcerning, and an unwary ſpirit.

4. Now the main parts of the Eccleſiaſtical miniſtery are done, and that which remains is, that the Miniſter *pray over him*, and re-mind him to doe good actions as he is capable; * to call upon God for pardon, * to put his whole truſt in him, * to reſign himſelf to God's diſpoſing, * to be patient and even, * to renounce every ill word, or thought, or undecent action, which the violence of his ſickneſs may cauſe in him, * to beg of God to give him his holy Spirit to guide him in his agony, and * his holy Angels to guard him in his paſſage.

5. Whatſoever is beſides this concerns the ſtanders by: * that they do all their miniſteries diligently and temperately; * that they joyn with much charity and devotion in the prayer of the Miniſter; * that they make no outcries or exclamations in the departure of the Soul; * and that they make no judgment concern-

concerning the dying perſon, by his dying quietly or violently, with comfort or without, with great fears or a chearfull confidence, with ſenſe or without, like a lamb or like a lion, with convulſions or ſemblances of great pain, or like an expiring and a ſpent candle: for theſe happen to all men, without rule, without any known reaſon, but according as God pleaſes to diſpenſe the grace or the puniſhment, for reaſons only known to himſelf. Let us lay our hands upon our mouth, and adore the myſteries of the Divine wiſedom and providence, and pray to God to give the dying man reſt and pardon, and to our ſelves grace to live well, and the bleſſing of a holy and a happy death.

SECT. VII.

Offices to be ſaid by the Miniſter in his Viſitation of the Sick.

IN the Name of the Father, of the Son, and of the Holy Ghoſt.

Our Father, which art in Heaven, *&c.*

Let the Prieſt ſay this Prayer ſecretly.

O Eternal *Jeſus*, thou great lover of Souls, who haſt conſtituted a Miniſtery in the Church to glorify thy Name, and to ſerve in the aſſiſtance of thoſe that come to thee, profeſſing thy Diſcipline and ſervice, give grace to me the unworthieſt of thy ſervants, that I in this my miniſtery may purely and zealouſly intend thy glory, and effectually may miniſter comfort and advantages to this ſick perſon, (whom God aſſoil from all his offences:) and grant that nothing of thy grace may periſh to him by the unworthineſs of the Miniſter; but let thy Spirit ſpeak by me, and give me prudence and charity, wiſdom and diligence, good obſervation and apt diſcourſes, a certain judgment and merciſull diſpenſation, that the Soul of thy ſervant may paſs from this ſtate of imperfection to the perfections of the ſtate of glory, through thy mercies, O Eternal *Jeſus*. *Amen.*

The

The Psalm.

OUT *of the depths have I cried unto thee, O Lord.* Psal. 130.
Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldst mark iniquities, O Lord, who should stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait; and in his word do I hope.

My soul waiteth for the Lord, more than they that watch for the morning.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem his servants *from all their iniquities.*

Wherefore should I fear in the days of evil, when the wickedness of my heels shall compass me about? Psa. 49. 5.

* *No man can by any means redeem his brother, nor give to God a ransom for him;* 7,

(For the redemption of their Soul is precious, and it ceaseth for ever) 8,

That he should still live for ever, and not see corruption. 9,

But wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. 10,

But God will redeem my Soul from the power of the grave: for he shall receive me. 15.

As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness. Ps. 17. 15.

Thou shalt shew me the path of life: in thy presence is the fulness of joy, at thy right hand there are pleasures for evermore. Ps. 16. 11.

Glory be to the Father, &c.
As it was in the beginning, &c.

Let

Let us pray.

ALmighty God, Father of mercies, the God of Peace and Comfort, of Reſt and Pardon, we thy ſervants, though unworthy to pray to thee, yet, in duty to thee and charity to our Brother, humbly beg mercy of thee for him to deſcend upon his Body and his Soul; one ſinner, O Lord, for another, the miſerable for the afflicted, the poor for him that is in need: but thou giveſt thy graces and thy favours by the meaſures of thy own mercies, and in proportion to our neceſſities. We humbly come to thee in the Name of *Jeſus*, for the merit of our Saviour, and the mercies of our God, praying thee to pardon the ſins of this thy Servant, and to put them all upon the accounts of the Croſs, and to bury them in the grave of *Jeſus*, that they may never riſe up in judgment againſt thy Servant, nor bring him to ſhame and confuſion of face in the day of final inquiry and ſentence. *Amen.*

II.

GIve thy Servant Patience in his ſorrows, Comfort in this his ſickneſs, and reſtore him to health, if it ſeem good to thee, in order to thy great ends, and his greateſt intereſt. And however thou ſhalt determine concerning him in this affair, yet make his Repentance perfect, and his paſſage ſafe, and his Faith ſtrong, and his Hope modeſt and confident; that when thou ſhalt call his Soul from the priſon of the Body, it may enter into the ſecurities and reſt of the ſons of God, in the boſom of bleſſedneſs, and the cuſtodies of *Jeſus*. *Amen.*

III.

THou, O Lord, knoweſt all the neceſſities and all the infirmities of thy Servant: fortify his ſpirit with ſpiritual joys and perfect reſignation, and take from him all degrees of inordinate or inſecure affections to this world, and enlarge his heart with deſires of being with thee, and of freedom from ſins, and fruition of God.

IV. Lord,

IV.

LOrd, let not any pain or paſſion diſcompoſe the order and decency of his thoughts and duty; and lay no more upon thy ſervant than thou wilt make him able to bear, and together with the temptation do thou provide a way to eſcape; even by the mercies of a longer and a more holy life, or by the mercies of a bleſſed death: even as it pleaſeth thee, O Lord, ſo let it be.

V.

LET the tenderneſs of his Conſcience and the Spirit of God call to mind his ſins, that they may be confeſſed and repented of: becauſe thou haſt promiſed that if we confeſs our ſins, we ſhall have mercy. Let thy mighty grace draw out from his Soul every root of bitterneſs, leſt the remains of the Old man be accurſed with the reſerves of thy wrath: but in the union of the holy *Jeſus*, and in the charities of God and of the world, and the communion of all the Saints, let this Soul be preſented to thee blameleſs, and intirely pardoned, and throughly waſhed, through *Jeſus* Chriſt our Lord.

Here alſo may be inſerted the Prayers ſet down after the holy Communion is adminiſtred.

The Prayer of S. *Euſtratius* the Martyr, to be uſed by the ſick or dying man, or by the Prieſts or aſſiſtants in his behalf, which he ſaid when he was going to Martyrdom.

I Will praiſe thee, O Lord, that thou haſt conſidered my low eſtate, and haſt not ſhut me up in the hands of mine enemies, nor made my foes to rejoyce over me: And now let thy right hand protect me, and let thy mercy come upon me; for my Soul is in trouble and anguiſh becauſe of its departure from the Body. O let not the aſſemblies of its wicked and cruel enemies meet it in the paſſing forth, nor hinder me by reaſon of the ſins of my paſſed life. O Lord, be favourable

favourable unto me, that my Soul may not behold the helliſh countenance of the ſpirits of darkneſs, but let thy bright and joyfull Angels entertain it. Give glory to thy holy Name and to thy Majeſty: place me by thy mercifull arm before thy ſeat of Judgment, and let not the hand of the Prince of this world ſnatch me from thy preſence, or bear me into hell. Mercy, ſweet *Jeſu.* Amen.

A Prayer taken out of the *Euchologion* of the Greek Church, to be ſaid by or in behalf of people in their danger, or near their Death.

Βεβορβορωμένος τῶν ἁμαρτιῶν, &c.

I.

BEmired with ſins and naked of good deeds, I that am the meat of worms cry vehemently in ſpirit: Caſt not me wretch away from thy face; place me not on the left hand who with thy hands didſt faſhion me; but give reſt unto my Soul, for thy great mercie's ſake, O Lord.

II.

SUpplicate with tears unto Chriſt, who is to judge my poor Soul, that he will deliver me from the fire that is unquenchable. I pray you all, my friends and acquaintance, make mention of me in your prayers, that in the day of Judgment I may find mercy at that dreadfull Tribunal.

III.

Then may the ſtanders-by pray.

WHen in unſpeakable glory thou doſt come dreadfully to judge the whole world, vouchſafe, O gracious Redeemer, that this thy faithfull Servant may in the clouds meet thee chearfully. They who have been dead from the beginning, with terrible and fearfull trembling ſtand at thy Tribunal, waiting thy juſt ſentence, O bleſſed Saviour *Jeſus.* None ſhall there avoid thy formidable and moſt righteous judgment. All Kings and Princes with ſervants ſtand together, and hear the dreadfull voice of the Judge condemning

demning the people which have sinned into Hell: from which sad sentence, O Christ, deliver thy Servant. *Amen.*

Then let the Sick man be called upon to rehearse the Articles of his Faith; or, if he be so weak he cannot, let him (if he have not before done it) be called to say Amen, *when they are recited, or to give some testimony of his Faith and confident assent to them.*

After which it is proper (if the person be in capacity) that the Minister examine him, and invite him to Confession, and all the parts of Repentance, according to the foregoing Rules: after which, he may pray this Prayer of Absolution.

OUR Lord *Jesus* Christ, who hath given Commission to his Church, in his Name to pronounce Pardon to all that are truly penitent, he of his mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of his holy Name to thy life's end, and bring thee to his everlasting Kingdom, to live with him for ever and ever. *Amen.*

Then let the Sick man renounce all Heresies, and whatsoever is against the Truth of God or the peace of the Church, and pray for pardon for all his ignorances and errours, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the Sick man in the days of his sickness be employed with the former offices and exercises before described: and when the time draws near of his dissolution, the Minister may assist by the following order of recommendation of the Soul.

I. O ho-

I.

O Holy and moſt gracious Saviour *Jeſus*, we humbly recommend the Soul of thy Servant into thy hands, thy moſt mercifull hands; let thy bleſſed Angels ſtand in miniſtery about thy Servant, and defend him from the violence and malice of all his ghoſtly enemies, and drive far from hence all the ſpirits of darkneſs. *Amen.*

II.

LOrd, receive the Soul of this thy Servant: Enter not into judgment with thy Servant: Spare him whom thou haſt redeemed with thy moſt precious bloud: deliver him from all evil for whoſe ſake thou didſt ſuffer all evil and miſchief; from the crafts and aſſaults of the Devil, from the fear of Death, and from everlaſting Death, good Lord, deliver him. *Amen.*

III.

IMpute not unto him the follies of his youth, nor any of the errours and miſcarriages of his life; but ſtrengthen him in his agony, let not his Faith waver, nor his Hope fail, nor his charity be diſordered: Let none of his enemies imprint upon him any afflictive or evil phantaſm; let him die in peace, and reſt in hope, and riſe in glory. *Amen.*

IV.

LOrd, we know and believe aſſuredly that whatſoever is under thy cuſtody cannot be taken out of thy hands, nor by all the violences of Hell robbed of thy protection: preſerve the work of thy hands, reſcue him from all evil; take into the participation of thy glories him to whom thou haſt given the ſeal of Adoption, the earneſt of the inheritance of the Saints. *Amen.*

V.

LET his portion be with *Abraham*, *Iſaac*, and *Jacob*, with *Job* and *David*, with the Prophets and Apoſtles, with Martyrs and all thy holy Saints, in the arms of Chriſt, in the boſom of felicity, in the Kingdom of God to eternal ages. *Amen.*

These following Prayers are fit also to be added to the foregoing offices, in case there be no Communion or intercourse, but Prayer.

Let us pray.

O Almighty and eternal God, there is no number of thy days or of thy mercies: thou hast sent us into this World to serve thee, and to live according to thy laws; but we by our sins have provoked thee to wrath, and we have planted thorns and sorrows round about our dwellings: and our life is but a span long, and yet very tedious, because of the calamities that inclose us in on every side; the days of our pilgrimage are few and evil; we have frail and sickly bodies, violent and distemper'd passions, long designs and but a short stay, weak understandings and strong enemies, abused fancies, perverse wills. O dear God, look upon us in mercy and pity: let not our weaknesses make us to sin against thee, nor our fear cause us to betray our duty, nor our former follies provoke thy eternal anger, nor the calamities of this World vex us into tediousness of spirit and impatience: but let thy holy Spirit lead us through this valley of misery with safety and peace, with Holiness and Religion, with spiritual comforts and joy in the Holy Ghost; that when we have served thee in our generations, we may be gathered unto our Fathers, having the testimony of a holy Conscience, in the communion of the Catholick Church, in the confidence of a certain Faith, and the comforts of a reasonable, religious and holy Hope, and perfect Charity with thee our God and all the World; that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature may be able to separate us from the love of God which is in Christ *Jesus* our Lord. *Amen.*

II.

O Holy and moſt gracious Saviour *Jeſus*, in whoſe hands the Souls of all faithfull people are laid up till the day of Recompence, have mercy upon the Body and Soul of this thy Servant, and upon all thy elect people who love the Lord *Jeſus*, and long for his coming. Lord, refreſh the imperfection of their condition with the aids of the Spirit of grace and comfort, and with the viſitation and guard of Angels, and ſupply to them all their neceſſities known onely unto thee; let them dwell in peace, and feel thy mercies pitying their infirmities, and the follies of their fleſh, and ſpeedily ſatisfying the deſires of their ſpirits: and when thou ſhalt bring us all forth in the day of Judgment, O then ſhew thy ſelf to be our Saviour *Jeſus*, our Advocate and our Judge. Lord, then remember that thou haſt for ſo many ages prayed for the pardon of thoſe ſins which thou art then to ſentence. Let not the accuſations of our Conſciences, nor the calumnies and aggravation of Devils, nor the effects of thy wrath preſs thoſe Souls which thou loveſt, which thou didſt redeem, which thou doſt pray for; but enable us all by the ſupporting hand of thy mercy to ſtand upright in judgment. O Lord, have mercy upon us, have mercy upon us: O Lord, let thy mercy lighten upon us, as our truſt is in thee. O Lord, in thee have we truſted, let us never be confounded. Let us meet with joy, and for ever dwell with thee, feeling thy pardon, ſupported with thy graciouſneſs, abſolved by thy ſentence, ſaved by thy mercy, that we may ſing to the glory of thy Name eternal Allelujahs. *Amen. Amen. Amen.*

Then may be added in the behalf of all that are preſent theſe Ejaculations.

O ſpare us a little, that we may recover our ſtrength before we go hence and be no more ſeen. *Amen.*

Caſt us not away in the time of age; O forſake us not when ſtrength faileth. *Amen.*

Grant that we may never ſleep in ſin or death eternal,

nal, but that we may have our part of the firſt Reſurrection, and that the ſecond Death may not prevail over us. *Amen.*

Grant that our Souls may be bound up in the bundle of life; and in the day when thou bindeſt up thy Jewels, remember thy ſervants for good, and not for evil, that our Souls may be numbred amongſt the righteous. *Amen.*

Grant unto all ſick and dying Chriſtians mercy and aids from Heaven; and receive the Souls returning unto thee, whom thou haſt redeemed with thy moſt precious bloud. *Amen.*

Grant unto thy Servants to have Faith in the Lord *Jeſus*, a daily Meditation of Death, a Contempt of the World, a longing deſire after Heaven, Patience in our ſorrows, Comfort in our ſickneſſes, Joy in God, a holy Life, and a bleſſed Death; that our Souls may reſt in hope, and my Body may riſe in glory, and both may be beatified in the communion of Saints, in the Kingdom of God, and the glories of the Lord *Jeſus*. Amen.

The Bleſſing.

Now the God of peace that brought again from the dead our Lord *Jeſus*, that great Shepherd of the Sheep, through the bloud of the everlaſting Covenant, Make you perfect in every good work, to doe his will, working in you that which is pleaſing in his ſight; to whom be glory for ever and ever. *Amen.* Heb. 13. 20, 21.

The Doxology.

To the bleſſed and onely Potentate, the King of Kings, and the Lord of Lords, who onely hath immortality, dwelling in the Light which no man can approach unto, whom no man hath ſeen nor can ſee, be honour and power everlaſting. *Amen.* 1 Tim. 6. 15, 16.

After the Sick man is departed, the Miniſter, if he be preſent, or the Major-domo, or any other fit perſon, may uſe the following Prayers in behalf of themſelves.

I.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, we adore thy Majeſty, and ſubmit to thy Providence, and revere thy Juſtice, and magnifie thy Mercies, thy infinite Mercies, that it hath pleaſed thee to deliver this our Brother out of the miſeries of this ſinfull World. Thy counſels are ſecret, and thy wiſedom is infinite: with the ſame hand thou haſt crowned him, and ſmitten us; thou haſt taken him into regions of Felicity, and placed him among Saints and Angels, and left us to mourn for our ſins, and thy diſpleaſure, which thou haſt ſignified to us by removing him from us to a better, a far better place. Lord, turn thy anger into mercy, thy chaſtiſements into vertues, thy rod into comforts, and do thou give to all his neareſt relatives comforts from Heaven, and a reſtitution of bleſſings equal to thoſe which thou haſt taken from them. And we humbly beſeech thee of thy gracious goodneſs ſhortly to ſatisfie the longing deſires of thoſe holy Souls who pray, and wait, and long for thy ſecond Coming. Accompliſh thou the number of thine elect, and fill up the Manſions in Heaven which are prepared for all them that love the coming of the Lord *Jeſus*: that we, with this our Brother and all others departed this life in the obedience and faith of the Lord *Jeſus*, may have our perfect conſummation and bliſs in thy eternal glory, which never ſhall have ending. Grant this for *Jeſus* Chriſt his ſake our Lord and only Saviour. *Amen.*

II.

O Mercifull God, Father of our Lord *Jeſus*, who is the firſt-fruits of the Reſurrection, and by entring into Glory hath opened the Kingdom of Heaven to all believers, we humbly beſeech thee to raiſe us up from the death of ſin to the life of righteouſneſs, that being partakers of the death of Chriſt, and followers of his holy life, we may be partakers of his Spirit and of his promiſes; that when we ſhall depart this life, we may reſt in his arms, and lie in his boſom, as our hope is this our Brother doth. O

ſuffer

ſuffer us not for any temptation of the World, or any ſnares of the Devil, or any pains of death, to fall from thee. Lord, let thy holy Spirit enable us with his grace to fight a good fight with perſeverance, to finiſh our courſe with holineſs, and to keep the faith with conſtancy unto the end; that at the day of Judgment we may ſtand at the right hand of the throne of God, and hear the bleſſed ſentence of [*Come, ye bleſſed Children of my Father, receive the Kingdom prepared for you from the beginning of the world.*] O bleſſed *Jeſus*, thou art our Judge, and thou art our Advocate; even becauſe thou art good and gracious, never ſuffer us to fall into the intolerable pains of Hell, never to lie down in ſin, and never to have our portion in the everlaſting burning. Mercy, ſweet *Jeſu*, Mercy. *Amen.*

A Prayer to be ſaid in the caſe of a ſudden ſurpriſe by Death, as by a mortal wound, or evil accidents in Child-birth, when the forms and ſolemnities of preparation cannot be uſed.

O Moſt gracious Father, Lord of Heaven and earth, Judge of the living and the dead, behold thy ſervants running to thee for pity and mercy in behalf of our ſelves and this thy ſervant whom thou haſt ſmitten with thy haſty rod, and a ſwift Angel; if it be thy will, preſerve his life, that there may be place for his repentance and reſtitution: O ſpare him a little, that he may recover his ſtrength before he go hence and be no more ſeen. But if thou haſt otherwiſe decreed, let the Miracles of thy compaſſion and thy wonderfull mercy ſupply to him the want of the uſual meaſures of time, and the periods of repentance, and the trimming of his lamp: and let the greatneſs of the calamity be accepted by thee as an inſtrument to procure pardon for thoſe defects and degrees of unreadineſs which may have cauſed this accident upon thy Servant. Lord, ſtir up in him a great and effectual contrition: that the greatneſs of the ſorrow, and hatred againſt ſin, and the zeal of his love to thee, may in a ſhort time do the

work of many days. And thou who regardest the heart and the measures of the mind more than the delay and the measures of time, let it be thy pleasure to rescue the Soul of thy Servant from all the evils he hath deserved, and all the evils that he fears; that in the glorifications of Eternity, and the Songs which to eternal ages thy Saints and holy Angels shall sing to the honour of thy mighty Name and invaluable mercies, it may be reckoned among thy glories, that thou hast redeemed this Soul from the dangers of an eternal Death, and made him partaker of *the gift of God, eternal life*, through *Jesus* Christ our Lord. *Amen.*

If there be time, the Prayers in the foregoing offices may be added, according as they can be fitted to the present Circumstances.

SECT. VIII.

A Peroration concerning the Contingencies and treatings of our departed friends after Death, in order to their Burial, &c.

Τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα Κήδεός ἐστι νέκυς — Iliad. ψ'.

Ecclus. 38. 17, 20.

WHen we have received the last breath of our friend, and closed his eyes, and composed his body for the grave, then seasonable is the counsel of the Son of *Sirach*; *Weep bitterly and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thy self for thy heaviness. But take no grief to heart; for there is no turning again: thou shalt not do him good, but hurt thy self.* Solemn and appointed mournings are good expressions of our dearness to the departed Soul, and of his worth, and our value of him; and it hath its praise in nature, and in manners * and publick customs: but *the praise of it is not in the Gospel*, that is, it hath no direct and proper uses in Religion. For if *the dead* did *die in the Lord*, then

* Ὡς γεναίως ἀποδεδάκρυκέ με; *dixit Socrates de Ergastulario lugente.*

then there is joy to him; and it is an ill expression of our affection and our charity, to weep uncomfortably at a change that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sins, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light, or to hopes of restitution. Therefore beware lest thou also come into the same place of torment; and let thy grief sit down and rest upon thy own turf, and weep till a showr springs from thy eyes to heal the wounds of thy spirit: turn thy sorrow into caution, thy grief for him that is dead, to thy care for thy self who art alive; lest thou die and fall like one of the fools, whose life is worse than death, and their death is the consummation of all felicities. † The Church in her funerals of the dead used to sing Psalms, and to give thanks for the redemption and delivery of the Soul from the evils and dangers of Mortality. And therefore we have no reason to be angry when God hears our prayers, who call upon him to hasten his coming, and to fill up his numbers, and to doe that which we pretend to give him thanks for. And S. *Chrysostome* asks, To what purpose is it that thou singest, *Return unto thy rest, O my Soul*, &c. if thou dost not believe thy friend to be in rest? and if thou dost, why dost thou weep impertinently and unreasonably? Nothing but our own loss can justly be deplored: and him that is passionate for the loss of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those who too earnestly mourn for their dead, when, in the last resolution of the inquiry, it is their own evil and present or feared inconveniencies they deplore: the best that can be said of such a Grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honour of the deceased friends;

Nemo me lacrymis decoret, nec funera fletu
Faxit: cur? volito vivu' per ora virûm.

Ennius.

Πέρσας μέντοι πάντας ἐπὶ τὸ μνῆμα τοὐμὸν παρακαλεῖτε συνηθησομένους ἐμοὶ, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἄν ἔτι κακὸν παθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι, μήτε ἦν μηδὲν ἔτι ὦ.

Cyrus apud Xenoph.

† S. *Chrysost. hom.* 4. *Heb.*

Πάτροκλον κλαίωμεν, ὁ γὰρ γέρας ἐστὶ θανόντων.

Il. ψ'.

friends; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear, or pays a solemn sigh. I desire to *die a dry death*, but am not very desirous to have a *dry funeral:* some flowers sprinkled upon my grave would do well and comely; and a soft showr to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts.

Mors optima est, perire dum lacrymant sui.
Sen. Hippol.

Μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
Καλλείποιμι θανῶν ἄλγεα καὶ στοναχάς.

But that which is to be faulted in this particular is, when the Grief is immoderate and unreasonable: and *Paula Romana* deserved to have felt the weight of S. *Hierom*'s severe reproof, when at the death of every of her children she almost wept her self into her grave. But it is worse yet, when people by an ambitious and a pompous sorrow, and by ceremonies invented for the (*a*) ostentation of their grief, fill heaven and earth with (*b*) exclamations, and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature, to see a friend trembling with a Palsie, or scorched with Fevers, or *dried up like a potsheard* with immoderate heats, and rowling upon his uneasie bed without sleep, which cannot be invited with musick, or pleasant murmurs, or a decent stilness; nothing but the servants of cold death, *Poppy* and *Weariness*, can tempt the eyes to let their curtains down; and then they sleep only to taste of death, and make an essay of the shades below: and yet we weep not here: the period and opportunity for tears we chuse when our friend is fallen asleep, when he hath laid his neck upon the lap of his Mother, and let his (*c*) head down to be raised up to Heaven. This Grief is ill placed and

(*a*) Expectavimus lacrymas ad ostentationem doloris paratas: ut ergò ambitiosus detonuit, texit superbum pallio caput, & manibus inter se usque ad articulorum strepitum contritis, &c.
Petron.

(*b*) Ὡς δὲ πατὴρ ἦ παιδὸς ὀδύρεται ὄστεα καίων
Νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας·
Ὡς Ἀχιλεὺς ἑτάροιο ὀδύρετο ὄστεα καίων,
Ἑρπύζων παρὰ πυρκαιὴν, ἀδινὰ στεναχίζων.

Non Siculæ dapes dulcem elaborabunt soporem, non avium citharæque cantus somnum reducent.

(*c*) —— Tremulúmque caput descendere jussit
In cœlum, & longam manantia labra salivam.

and undecent. But many times it is worſe: and it hath been obſerved that thoſe greater and ſtormy paſſions do ſo ſpend the whole ſtock of Grief, that they preſently admit a comfort and contrary affection; while a ſorrow that is even and temperate goes on to its period with expectation and the diſtances of a juſt time. The *Epheſian Woman* that the Souldier told of in *Petronius* was the talk of all the town, and the rareſt example of a dear affection to her husband. She deſcended with the corps into the vault, and there being attended with her maiden reſolved to weep to death, or die with famine or a diſtempered ſorrow: from which reſolution nor his nor her friends, nor the reverence of the principal Citizens, who uſed the intreaties of their charity and their power, could perſwade her. But a Souldier, that watched ſeven dead bodies hanging upon trees juſt over againſt this monument, crept in, and a while ſtared upon the ſilent and comely diſorders of the ſorrow: and having let the wonder a while breath out at each other's eyes, at laſt he fetched his ſupper and a bottle of wine, with purpoſe to eat and drink, and ſtill to feed himſelf with that ſad prettineſs. His pity and firſt draught of wine made him bold and curious to try if the maid would drink: who, having many hours ſince felt her reſolution faint as her wearied body, took his kindneſs; and the light returned into her eyes, and danced like boys in a feſtival: and fearing leſt the pertinaciouſneſs of her Miſtreſs ſorrows ſhould cauſe her evil to revert, or her ſhame to approach, aſſayed whether She would endure to hear an argument to perſwade her to drink and live. The violent paſſion had laid all her ſpirits in wildneſs and diſſolution, and the maid found them willing to be gathered into order at the arreſt of any new object, being weary of the firſt, of which like Leeches they had ſucked their fill till they fell down and burſt. The weeping woman took her cordial, and was not angry with her maid, and heard the Souldier talk. And he was ſo pleaſed with the change, that he, who firſt lov'd the ſilence of the ſorrow, was more in love with the muſick of her returning voice, eſpecially which

which himself had strung and put in tune: and the man began to talk amorously, and the woman's weak head and heart was soon possessed with a little wine, and grew gay, and talked, and fell in love; and that very night, in the morning of her passion, in the grave of her husband, in the pomps of mourning, and in her funeral garments, married her new and stranger Guest. For so the wild forragers of *Lybia* being spent with heat, and dissolved by the too fond kisses of the Sun, do melt with their common fires, and die with faintness, and descend with motions slow and unable to the little brooks that descend from Heaven in the Wilderness; and when they drink they return into the vigour of a new life, and contract strange marriages; and the Lionness is courted by a Panther, and she listens to his love, and conceives a Monster that all men call unnatural, and the daughter of an equivocal passion and of a sudden refreshment. And so also was it in the Cave at *Ephesus*; for by this time the Souldier began to think it was fit he should return to his watch, and observe the dead bodies he had in charge: but when he ascended from his mourning bridal chamber, he found that one of the bodies was stoln by the friends of the dead, and that he was fallen into an evil condition, because by the laws of *Ephesus* his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her presence resolves to die to prevent his death, and *in secret to prevent his shame*. But now the woman's *love was raging* like her former sadness, and grew witty, and she comforted her Souldier, and perswaded him to live, lest by losing him, who had brought her from death and a more grievous sorrow, she should return to her old solemnities of dying, and lose her honour for a dream, or the reputation of her constancy without the change and satisfaction of an enjoyed love. The man would fain have lived, if it had been possible, and she found out this way for him; That he should take the body of her first husband, whose funeral she had so strangely mourned, and put it upon the gallows in the place of the

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ſtoln thief. He did ſo, and eſcaped the preſent danger, to poſſeſs a love which might change as violently as her grief had done. But ſo have I ſeen a crowd of diſordered people ruſh violently and in heaps till their utmoſt border was reſtrained by a wall, or had ſpent the fury of the firſt fluctuation and watry progreſs and by and by it returned to the contrary with the ſame earneſtneſs, only becauſe it was violent and ungoverned. A raging Paſſion is this crowd, which, when it is not under diſcipline and the conduct of Reaſon, and the proportions of temperate humanity, runs paſſionately the way it happens, and by and by as greedily to another ſide, being ſwayed by its own weight, and driven any whither by chance, in all its purſuits having no rule, but to doe all it can, and ſpend it ſelf in haſte, and expire with ſome ſhame and much undecency.

When thou haſt wept a while, compoſe the body to Burial: which that it be done gravely, decently, and charitably, we have the example of all Nations to engage us, and of all ages of the world to warrant: ſo that it is againſt *common honeſty, and publick fame and reputation*, not to doe this office.

It is good that the body be kept veiled and ſecret, and not expoſed to curious eyes, or the diſhonours wrought by the changes of death diſcerned and ſtared upon by impertinent perſons. When *Cyrus* was dying, he called his ſons and friends to take their leave, to touch his hand, to ſee him the laſt time, and gave in charge, that when he had put his veil over his face no man ſhould uncover it. And *Epiphanius* his body was reſcued from inquiſitive eyes by a miracle. Let it be interred after the (*) manner of the countrey, and the laws of the place, and the dignity of the perſon. For ſo *Jacob* was buried with great ſolemnity, and *Joſeph*'s bones were carried into *Canaan* after they had been embalmed and kept four hundred years; and *devout men carried* S. *Stephen to his burial, making great lamentation over him.* And *Ælian* tells, that thoſe who were the moſt

(*) Νόμοις ἕπεσθαι τοῖσιν ἐγχῶροις καλῶς.
Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
Ἀλλ' ἐπιεικέα τοῖον,
Iliad. ψ'.

Lib. 6. Var. histor. cap. 6. Τοὺς πολέως ἀριστεύσαντας ἐν φοινικίδι ταφῆναι.

most excellent persons were buried in Purple; and men of an ordinary courage and fortune had their graves onely trimmed with branches of Olive, and mourning flowers. But when *Mark Antony* gave the body of *Brutus* to his freed-man to be buried honestly, he gave also his own Mantle to be thrown into his funeral pile: and the magnificence of the old Funeral we may see largely described by *Virgil* in the obsequies of *Misenus*, and by *Homer* in the funeral of *Patroclus*. It was noted for piety in the men of *Jabesh-Gilead*, that they shewed kindness to their Lord *Saul*, and buried him; and they did it honourably. And our blessed Saviour, who was temperate in his expence, and grave in all the parts of his life and death, as age and sobriety it self, yet was pleased to admit the cost of *Mary*'s ointment upon his head and feet, because she did it against his Burial: and though she little thought it had been so nigh, yet because he accepted it for that end, he knew he had made her apology sufficient: by which he remarked it to be a great act of piety, and honourable, to interre our friends and relatives according to the proportions of their condition, and so to give a testimony of our hope of their Resurrection. So far is piety; beyond it may be the ostentation and bragging of a grief, or a design to serve worse ends. Such was that of *Herod*, when he made too studied and elaborate a funeral for *Aristobulus* whom he had murthered; and of *Regulus* for his Boy, at whose pile he killed dogs, nightingales, parrots, and little horses: and such also was the expence of some of the *Romans*, who hating their left wealth, gave order by their Testament to have huge portions of it thrown into their fires, bathing their locks, which were presently to pass through the fire, with *Arabian* and *Egyptian* liquours, and balsam of *Judæa*. In this, as in every thing else, as our Piety

Nam quid sibi saxa cavata,
Quid pulchra volunt monumenta,
Nisi quòd res creditur illis
Non mortua, sed data somno?
Prud. hymn. in Exeq. defunct.

——— Cupit omnia ferre
Prodigus, & totos Melior succendere census,
Desertas exosus opes ———
Statius lib. 2. Sylvar.

Piety must not pass into Superstition or vain expence, so neither must the excess be turned into parsimony, and chastised by negligence and impiety to the memory of their dead.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for by themselves: But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot or a wooden bier, whether they rot in the air or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay. When *Criton* ask'd *Socrates* how he would be buried, he told him, I think I shall escape from you, and that you cannot catch me: but so much of me as you can apprehend, use it as you see cause for, and bury it; but however do it according to the laws. There is nothing in this but opinion and the decency of fame to be served. Where it is esteemed an honour and the manner of blessed people to descend into the graves of their Fathers, there also it is reckoned as a curse to be buried in a strange land, or that the birds of the air devour them. Some Nations used to eat the bodies of their friends, and esteemed that the most honoured Sepulture; but they were barbarous. The *Magi* never buried any but such as were torn of beasts. The *Persians* besmeared their dead with wax, and the *Egyptians* with gums, and with great art did condite the bodies, and laid them in charnel-houses. But *Cyrus* the elder would none of all this, but gave command that his body should be interred, not laid in a coffin of gold or silver, but just into the earth, from whence all living creatures receive birth and nourishment, and whither they must return. Among Christians the honour which is valued in the

Totus hic locus contemnendus est in nobis, non negligendus in nostris. *Cicero.*

Id cinerem aut manes credis curare sepultos?

Ὅπως ἂν σοι φίλον ᾖ, καὶ μάλιστα ἂν ἡμῖν νόμιμον ᾖ.

Fugientibus Trojanis minatus est Hector,

Αὐτῷ οἱ θάνατον μητίσομαι, οὐδέ νυ τόγε
Γουνοῦ τε γνωτοῦ τε πυρὸς λελάχωσι θανόντα,
Ἀλλὰ κύνες ἰρύσσουσι πρὸ ἄστεος ἠμαθόεντος.
Iliad. υ'.

Τί δ' τότε μακαριώτερον, τῇ γῇ μιχθῆναι, ἢ πάντα μὲν τὰ καλὰ πάντα τ' ἀγαθὰ φύειν τε καὶ τρέφειν;
Xenoph. περὶ παιδ.

Sit tibi terra levis, mollique tegaris arenâ,
Ut tua non possint eruere ossa canes.
Mart.

behalf

behalf of the dead is, that they be buried in holy ground, that is, in appointed cœmeteries, in places of Religion, there where the field of God is ſown with the ſeeds of the Reſurrection, * that their bodies alſo may be among the Chriſtians, with whom their hope and their portion is, and ſhall be for ever. *Quicquid feceris, omnia hæc eodem ventura ſunt.* That we are ſure of; our bodies ſhall all be reſtored to our Souls hereafter, and in the interval they ſhall all be turned into duſt, by what way ſoever you or your chance ſhall dreſs them. *Licinus* the freed-man ſlept in a Marble Tomb; but *Cato* in a little one, *Pompey* in none: and yet They had the beſt fate among the *Romans*, and a memory of the biggeſt honour. And it may happen that to want a Monument may beſt preſerve their memories, while the ſucceeding ages ſhall by their inſtances remember the changes of the World, and the diſhonours of Death, and the equality of the dead. And * *James* the Fourth, King of the *Scots*, obtained an Epitaph for wanting of a Tomb; and King *Stephen* is remembred with a ſad ſtory, becauſe four hundred years after his death his bones were thrown into a River, that evil men might ſell the leaden coffin. It is all one in the final event of things. *Ninus* the *Aſſyrian* had a Monument erected whoſe height was nine furlongs, and the breadth ten, (ſaith *Diodorus:*) but *John the Baptiſt* had more honour when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And S. *Ignatius*, who was buried in the bodies of Lions, and S. *Polycarp*, who was burned to aſhes, ſhall have their bones and their fleſh again, with greater comfort than thoſe violent perſons who ſlept among Kings, having uſurped their thrones when they

* Nam quòd requieſcere corpus
Vacuum ſine mente videmus,
Spatium breve reſtat, ut alti
Reperat collegia ſenſûs.
Hinc maxima cura ſepulchris
Impenditur ——
Prud. hymn. in Exeq. defunct.

Marmoreo Licinus tumulo jacet; at Cato parvo,
Pompeius nullo: credimus eſſe Deos?
Varro Atacinus.

* Fama orbem replet, mortem ſors occulit, at
Deſine ſcrutari quod tegit oſſa ſolum (tu
Si mihi dent animo non impar fata ſepulchrum;
Anguſta eſt tumulo terra Britanna meo.

Cernit ibi mœſtos & mortis honore carentes
Leucaſpim, & Lyciæ ductorem claſſis Orontem.
Æneid. 6.

they were alive, and their ſepulchres when they were dead.

Concerning doing honour to the dead, the conſideration is not long. Anciently the friends of the dead uſed to make their funeral Orations, and what they ſpake of greater commendation was pardoned upon the accounts of friendſhip: But when Chriſtianity ſeized upon the poſſeſſion of the World, this charge was devolved upon Prieſts and Biſhops, and they firſt kept the cuſtom of the World, and adorned it with the piety of truth and of Religion: but they alſo ſo ordered it that it ſhould not be cheap; for they made funeral Sermons only at the death of Princes, or of ſuch holy perſons *who ſhall judge the Angels.* The cuſtom deſcended, and in the chanels mingled with the veins of earth through which it paſſed: and now-a-days men that die are commended at a price, and the meaſure of their Legacy is the degree of their vertue. But *theſe things ought not ſo to be*: the reward of the greateſt vertue ought not to be proſtitute to the doles of common perſons, but preſerved like Laurel and Coronets, to remark and encourage the nobleſt things. Perſons of an ordinary life ſhould neither be praiſed publickly, nor reproached in private: for it is an office and charge of humanity to ſpeak no evil of the dead, (which I ſuppoſe is meant concerning things not publick and evident;) but then neither ſhould our charity to them teach us to tell a lie, or to make a great flame from a heap of ruſhes and muſhromes, and make Orations crammed with the narrative of little obſervances, and acts of *civil*, and *neceſſary*, and *eternal Religion.*

Luſtravitque viros, dixitque noviſſima verba. *Æneid.*

But that which is moſt conſiderable is, that we ſhould do ſomething for the dead, ſomething that is real and of proper advantage. That we perform their Will, the laws oblige us, and will ſee to it; but that we do all thoſe parts of perſonal duty which our dead left unperformed, and to which the laws do not oblige us, is an act of great charity and perfect kindneſs: and it may redound

Χαῖρε μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισι,
Πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. *Iliad. Ψ.*

redound to the advantage of our friends alſo, that their debts be paid even beyond the Inventory of their movables.

Beſides this, let us right their cauſes, and aſſert their honour. When *Marcus Regulus* had injured the memory of *Herennius Senecio*, *Metius Carus* asked him, *What he had to doe with his dead*; and became his advocate after death, of whoſe cauſe he was Patron when he was alive. And *David* added this alſo, that he did kindneſs to *Mephiboſheth* for *Jonathan*'s ſake: and *Solomon* pleaded his Father's cauſe by the ſword againſt *Joab* and *Shimei*. And certainly it is the nobleſt thing in the world to doe an act of kindneſs to him whom we ſhall never ſee, but yet hath deſerved it of us, and to whom we would do it if he were preſent; and unleſs we do ſo, our charity is mercenary, and our friendſhips are direct merchandize, and our gifts are brokage: but what we do to the dead, or to the living for their ſakes, is *gratitude*, and *vertue for vertue's ſake*, and the *nobleſt portion of humanity*.

Χρὴ δὲ καὶ τῶν προγόνων ποιήσασθαί τινα πρόνοιαν, καὶ μὴ παραμελῆσαι, μηδὲ τῆς περὶ ἐκείνους εὐσεβείας.

Iſoc. Plataic.

——— Miſenum in littore Teucri
Flebant, & cineri ingrato ſuprema ferebant.

Æneid. 6.

And yet I remember that the moſt excellent Prince *Cyrus*, in his laſt exhortation to his ſons upon his death-bed, charms them into peace and union of hearts and deſigns, by telling them that his Soul would be ſtill alive, and therefore fit to be revered and accounted as awfull and venerable as when he was alive: and what we do to our dead friends is not done to perſons undiſcerning as a fallen tree, but to ſuch who better attend to their relatives, and to greater purpoſes, though in other manner than they did here below. And therefore thoſe wiſe perſons who in their funeral orations made their doubt, with an [εἴ τις αἴσθησις τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων, If the dead have any perception of what is done below] which are the words of *Iſocrates*, in the funeral *encomium* of *Evagoras*, did it upon the uncertain opinion of the Soul's immortality; but made no queſtion, if they were living, they did alſo

understand what could concern them. The same words *Nazianzen* uses at the exequies of his sister *Gorgonia*, and in the former invective against *Julian*: but this was upon another reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of Judgment. If it was uncertain then, it is certain, since that time we have had no new revelation concerning it; but it is ten to one but when we die we shall find the state of affairs wholly differing from all our opinions here, and that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to perswade: and therefore *in the general*, if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under-communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; since our vertues use not to live upon abstractions, and Metaphysical perfections, or inducements, but *then* thrive when they have material arguments, such which are not too far from sense. However it be, it is certain they are not dead; and though we no more see the Souls of our dead friends than we did when they were alive, yet we have reason to believe them to know more things and better: And if our sleep be an image of death, we may also observe concerning it, that it is a state of life so separate from communications with the body, that it is one of the ways of *Oracle* and Prophesie by which the Soul best declares her immortality, and the nobleness of her actions, and powers, if she could get free from the body, (as in the state of separation) or a clear dominion over it, (as in the resurrection.) To which also this consideration may be added, that men a long

Ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο,
——— καὶ μιν πρὸς μῦθον ἔειπεν,
Εὕδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ;
Οὐ μέν μευ ζώοντος ἀκήδεις, ἀλλὰ θανόντος.
Iliad. ψ'.

Ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορᾷ, τότε γὰρ ὡς ἔοικε μάλιστα ἐλευθεροῦται.
Cyrus apud *Xenoph. lib.* 8. *Instit.*

time live the life of *sense*, before they use their *reason*; and till they have furnished their head with experiments and notices of many things, they cannot at all discourse of any thing: but when they come to use their reason, all their knowledge is nothing but *remembrance*; and we know by proportions, by similitudes and dissimilitudes, by relations and oppositions, by causes and effects, by comparing things with things; all which are nothing but operations of understanding upon the stock of former notices, of something we knew before, *nothing but remembrances*: all the heads of Topicks, which are the stock of all arguments and sciences in the world, are a certain demonstration of this; and he is the wisest man that remembers most, and joyns those remembrances together to the best purposes of discourse. From whence it may not be improbably gathered, that in the state of separation, if there be any act of understanding, that is, if the understanding be alive, it must be relative to the notices it had in this world, and therefore the acts of it must be discourses upon all the parts and persons of their conversation and relation, excepting only such new revelations which may be communicated to it; concerning which we know nothing. But if by seeing *Socrates* I think upon *Plato*, and by seeing a picture I remember a man, and by beholding two friends I remember my own and my friend's need, (and he is wisest that draws most lines from the same Centre, and most discourses from the same Notices;) it cannot but be very probable to believe, since the separate Souls understand better, if they understand at all, that from the notices they carried from hence, and what they find there equal or unequal to those notices, they can better discover the things of their friends than we can here by our conjectures and craftiest imaginations: and yet many men here can guess shrewdly at the thoughts and designs of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived. I have no other end in this discourse, but that we may be engaged to do our duty to our Dead: lest

——Τίς ἐστι καὶ εἰν ἀΐδαο δόμοισι Ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν. Iliad. ψ'.

leſt peradventure they ſhould perceive our neglect, and be witneſſes of our tranſient affections and forgetfulneſs. Dead perſons have Religion paſſed upon them, and a ſolemn reverence: and if we think a Ghoſt beholds us, it may be we may have upon us the impreſſions likely to be made by *love*, and *fear*, and *Religion*. However we are ſure that God ſees us, and the world ſees us: and if it be matter of duty towards our Dead, *God will exact it*; if it be matter of kindneſs, *the world will*: and as *Religion* is the band of that, ſo *fame* and *reputation* is the endearment of this.

It remains, that we who are alive ſhould ſo live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be ſurprized, nor leave our duties imperfect, nor our ſins uncancelled, nor our perſons unreconciled, nor God unappeaſed: but that when we deſcend to our graves we may reſt in the boſom of the Lord, till the manſions be prepared where we ſhall ſing and feaſt eternally. *Amen.*

Te Deum laudamus.

THE END.

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